



The seconde
Sermon of Maister
Hughe Latimer,
whpch he prea-
ched before the
Kynge's ma-
iestie, in
his gra-
ces Palapce at
Westminster
y. xv. day of
Marche.
M. cccc. xlix.



**Cum gratia et Privilegio ad Impri-
mendum solum,**

To the Reader.



When as intimes past, al mē,
which were honesty bente to
thepromoting of vertue and
learnynge, solid meanes, that
the workes of worthie ora-
tours, of famous and renowned Philos-
ophers, shuld be hpy, benefit of publishing,
redemed from the tyrannye of obliuion, to
the great and hygh profette of countreys,
of commen wealthes, of emppres, and of
assemblies of men: Ipketwse ought we to
fetche our prespdente from those men, and
suffer no worthie mōument to perpyth, wher
by any good may grow, either to the more
godly admynpstracpon of politike and ci-
uyl affayres, or elles to the better establi-
shing of chrystian indgment. Numa Pōpi-
lius (whu was inagured & created king of
the Romaynes next after Romulus) was
far more careful & busier in grounding of
Idolatrus religion (as bpon rptes, cere-
monies, sacrifices and supersticions) then
we are in promoting of chrystian religpon
to the aduancement of the glorie due to
the omnipotent maiesty of God him selfe,
who hath reuealed and vttered hys worde
vnto vs by hys Prophetes, and laste of all
by hys onely begotten sonne Iesus Chyist
wherby

To The Reader.

whereby he hath conspined our consciēce
in a more perfect certenty of the truth, the
euer they were before. This Numa institu-
ted an Archbpshop for the perserupng of
the Commentaries, contaynng the solep-
nities of their religion wpth manpe other
appendixes, vnited to the office of the high
bishoppe. What do we? We haue suppres-
sed. We haue wastled to spre, and sworde
not only to deface the wytpnges of suche
learned mē as haue paynefullp trauailed
to publsh Gods word: but also we haue
sturred euery stone, & sought al deuclish de-
uises, to deteine y same word of god it selfe
fro his people. May not we (& not vnwor-
theli) be accōpted far vnder y Ethenickes
who wrought only by naturall mocpon &
antipacpons, wpythout breathinge and in-
spiring of thyr holp gost, if we woulde not
(I meane not be equall wpth them) but be
farre more zelous in promotpng good lear-
ning and religiō the euer thei were. They,
when thei had suche noble and worthyp cler-
kes (as Socrates, Plato, and Aristotle) w
al diligence, caused y frutes of those most
rare and profound wittes, to be preserued
for their posteritie, that the eyes of all gene-
rations myght enioye the fruition and vse

To the Reader.

of them, thinking that such wonderfull be-
tues, shuld not be buried in y^e same graue
that theyr bodpes were. After so manifold
and daungerous shyp wrackes of religio,
as in our tynes we may well remember,
whereas the ambitious and blynde prela-
tes (some of wilp wilfulnes, some of grosse
ignorance) ruleth the sterne and euermore
blemished the true knowledge of Goddes
worde, and byd theyr indouour to obscure
the same wpth their polptpke and decen-
te ceremonies & tromperp of supersticions.
How oft hath religion bene tost on the sto-
wpyr sourgis and daungerous rockes of the
Romysh seas? How oft hath it bene in
such a desperate state, that the true myn-
sters haue bene inforced (as pou woulde
say) to wape by anchor (the tackling of the
shyp bepng broken (and despytute of all o-
ther helpe and succoures to geue ouer the
rulsinge of the shyppe to God hym selfe,
who is onlp able to saue, whē al y^e world
by mānes reaso iudgeth it past cure. Such
(O Lord) is thy mercie and ineffable pow-
er: what cristē hert that fauoureth y^e glorp
of God, did not euen lamente and bewaile
the state of religio, and thought verely the
botter ruine of Christes church to be at hād
sepng

To the Reader.

Seeing the late martirdome of those that suffered: Yet didest thou lord sturre vp thousandes out of their ashes, and what was done of a poppish polycpe to suppressle and kepe bnder thp truth, that of al other, dpd most set forth the same. Thou hast deliuered Dangel out of the denne of the Ipons, and he hath set fourth thp worde abroad, But now cositremen, whō God hath blessed by deliuerpnge pou from the turranny of the lions and her whelpes, (which wēt thorow the whole realme sucepntg the innocent bloude) how bntthankfull are pou vnto God so greatpe neglectpnge so speccall a benefyt, fallpng into suche a lousenes of laueioouse liuing as the lyke hath neuer bene heard of hereto fore. And as pe are growne to a perfeccpō in knowlege so are pe come to a perfeccpō in al mpchiefe. The Beatheu, whpch had no other gupde but the law of nature, grauen in the tables of their hart, were neuer so popsoned with the contagion of most horpble heresies, as some of vs Christians which are not ashamed to brag and bolte of the spirite. But it is a phanaticke spirite, a brainlicke spitite a sedicious & a malignante spirite. Christe breath his spirite vpo pou y pe may rede y
scripture w

To The Reader

With al humblenes and reuerēce, to fetch
from thence comforte for poure wounded
consciēces, not to make that spūelp foun-
tayne of spūe to serue for the sedpunge of
poure idle braines, to dyspute more subtel-
lye therebp, or else bp misvnderstandpunge
of the same to conceiue pernicious and an-
nabaptistical opinions, Remember y the
seruaunte whiche knoweth hys mapsters
wpll and doeth it not shalbe beaten wpth
manp strppes. God is a good God, a mer-
cyful God, a father whpchy beareth muche
wth our croked nature and vnchristpan
behauour, and berp flote to reuenge hys
blasphemie thys maintenaunce of so manpe
unscripturlye opinions, these brablpnges
and scismatpke cōtencions wherin a great
packe of vs delite and repose our glōry, all
though as fōdly, as eronioussly, to y great
sclaunder of the godly learned, and also to
the hynderaunce of the good successe & fre
passage of the word of God. But as truly
as god is God if we repēt not thoztly, hys
plages and vengaunce are not far of, hys
indignacpon and wrathe shal be poured
from heauen vpon our vngodlpnes. He is
long a comming but when he coms he wil
pay whome and (as Lactancius sayeth) re-

To the Reader.

compence hys long sufferance wpth grea
uouiser punilmentes. The world and the
deuill hath so bewitched vs, y^e we in our de
des (I feare we to manpe of vs) deny God
to be God whatsoeuer we pittle pattle w
our toges. Goddes word must not be fal
ked of onlpy, for that is not inough) it muste
be expressed. Then must we as well liue the
worde as talke the worde, or else, if good
lpfe do not ensue and folow vpon our rea
dyng to the example of other, we wpghte
as wel spende that tyme in redyng of pro
phane hystories, of cantorburpe tales, or a
fit of Robyn Hode Let vs iopne good life
wth our readyng, and yet al wylbe to lp
ttle. Remember that the world and al that
is in it, is mere vanitpe, and shall haue an
ende. Thou I say, y^e thus abusest the giste
of Gods holp word, and the gratpousnes
of the Kinges maiestp, whiche hath lpcen
sed the to rede the same, for the comfozt of
thpne owne soule, for the instruction of thi
samplp, the educacpon of thp childre, and
edifypng of thp nepghbour. Thou that art
so gorgiously apparelled, and feadeth thp
corruptible carkalle so dayntelp, thou that
purchasest so fast, to the vtter vndopnge of
the poore, consoider wherof thou comest, &

To The Reader

Wherunto thou shalt retorne. Wher is the
all thy pompe? where is al thy ruffe of thy
gloriousnes become? What wilt thou sape
for thy selfe in that horrpble daie of iudge-
ment, wher thou shalt stand naked before
God, wher the tables of thyne owne con-
science shall be opened and laped before
thyne eyes to accuse the? Thou which rep-
lest the rentes so greedely as thoughe thou
shouldest neuer haue inough. Thy iudge-
mente is, throw miserable māmon, so cap-
tivate & blind, that y^e canst not tel when y^e
hast inough, or what is inough? Trulpy, a
litle is to much for him y^e knoweth not how
to vse much well. Therfore learne first the
vse of monie and riches, & some other ho-
nester means to attapne them, that thys
thyne insaciabie couetousnes and unla-
wful despyng of other mens goodes, maye
be reduced to some reasonable measure, &
that it do not excede the sympttes or com-
passe of honestie, and the bōdes of brother-
ly loue: lest God (before whom thou shalt
appere one day, to render a straight accōp-
tes, for the dedes done in thy flesh) burden
and charge the wpth thy vnumerciful hand-
lyng of thy Tennant (but yet not wpth stan-
dyng thy brother (whom, wpth newe In-
comes

To the Reader

comes, spyes, inhauncing of rentes, and
suche lyke vnrasonable exactiōs, thou
pilles polles, & miserably oppresses. Whē
that terrible day shall once come, a litle of
Godes mercede wll be worth a masse or a
whole hepe of thy money. Ther thi wicked
Māmon, whom thou serueste like a slaue,
can purchase the no merce. There thy mo-
ney so gleaned and gathered of the & thine
(to the impouerishment of manke to make
the only ryche) can not preuaile the, nor yet
redeeme thy cause before that iuste & seuer
iudge, which thē, & ther wil reder to y, the
selfe same measure y y measureste to other
men. What dyd we speke of preuaplyng,
or redeming of thy cause wth money. May
thē thy money, & the roust of thy gold shall
be a wptnes againt y & shal eate thy flesch
as the fyre. Howe frantpcke and folyshe
myght al wplemen, wel indge and deme
him too be (which againtste the daie of hys
araignement when he should stād bpō the
trpal of death and lyfe) woulde busp hym
self, his folkes, and his frendes to prepare
and get many witnessses agapnst hym to
cast him atwape bp theyr euidēce & witness
and to proude suche menne as shoulde
be the onlpe cause of hys death. Euen.
So

To the Reader.

So frantpcke, so folpsh art thou, whpch
doth tople, trauple, and turmople so ex-
nestly and busplye aboute the gettynge of
goodes and rypes, before thou haste wel
learned & taken forth of the lesson, of well
bysng the same. Howbeit, trulpe I doute
much of the wel bysng of that, which was
neuer well nor trulp gotten. Learne ther-
Proverb. xix. fore first, to know what is inough. ffor the
wple man sayth, it is better to haue a lytle
Sophoni. i wpth the fear of the Lorde, then great and
insaciabie rypes. Sophonpe sayth their
golde shal not be able to delpuer the in the
day of the Lords wrath. Let your conuer-
sacion be without couetousnes, & be cōtent
i. Hebre. iii. wth that ye haue alredy, Godlines is a gret
rypes, if a man be content wpth suche as
i. Timoth. vi. God sendes. ffor we brought nothpug in
to thys world, neither shal we carry anye
thpng out. When we haue foode and rap-
mente, let vs therewith be content. Behold
thp Scholemaster Pau! teaches the heare
a good lesson. Here thou mapst learne wel
inough, to know what is inough. But lest
thou shouldest feare at any time, the want
or lacke of thys inoughe. Here father the
rest of thy lesso, ffor god herely saith. The
Lorde

To the Reader

Forde is myne helpper, I wpll not feare
what man doeth to me. If the reuenues
and perely Rentes of thy patrimonpe and
landes, be not inough, nor sufffcient for thi
finddyng, and wil not suffice thy charges,
then moderate thyne expences, borrow of
thy two next neighboures, that is to say of
thy backe and thi bellp. Learne to eat with
in thy teather. Pul downe thy saple. Sape
downe proud hert. Mayntayn no greater
port, then thou art able to bear out and sup
port of thyne owne prouision, Put thy hād
no further then thy sleue will reache. Cut
thy cloth after thy measure. Kepe thi house
after the spending. Thou must not pil and
polle thy Tenante, that thou mayest haue
(as thei sai) Wnde, & that thy neuer inough
to ruffull it out in a riotus ruffe, and a pro
digal, disolute, and licencious liuing. We
reade in the scripture geue to euery man
his dutpe, tribute, to whom tribute belon
geth, custome, to whome Custome, is due
feare to whom feare belongeth honoure
to whome honoure partayneth. But we
finde not there, nor elles where, spnes to
whom fines, incumes to whom incomes.
Paulle was not acquainted with none of
those termes. Belike they were not vsed
and

To the Reader.

and come vp in his time, or else he would haue made mencio of them. Weat not with standpng, we deny not but these reasonably required & vpo honest couenātes & cōtractes, are y more tolleraable, & so bled, so mape be permitted. But the couenañtes & y cōtractes we remit to the godly wisdom of the hie magistrates, who (we pray god) may take such order and direction in thys, and al other, y the cōmō people may be releued & eased of manpe importable changes and iniures, whypch many of them, cōtrary to al equitie and rpght, sustaine. But two worth this couetousnesse, not without skpil called the root of all euill. If couetousnes were not, we thinke many things amisse should shortelp be redressed. She is a mighty Matrō a Lady of great power. She hath retepned moo seruañtes the any Lady hath in Englande, But marke howe well in spue she hath rewarded her seruantes; and lerne to be wple by another māns harme. Acham by the commaundemente of God, was stoned to death, because he toke of the excomunicate goodes. Saul moued wpyh couetousnes disobeyed goddes worde, reseruinge the kping, Agag and a parsell of the fatteste of the cattle, and

Clap. h.

Dentro. xlii.

To the Reader.

¶ lost his kpngdome therby. Gehize was
krychen wpth leprosy and all hys poste-
ritie, because he toke money and raymente
of Naaman. The rich and vnmercifull glo-
ton, which fared well and deynately euerie
day, was buried in hel, and ther he taketh
nowe such fare as the deuill him selfe doth
Woo be to pou, that iopne house to house,
and feelde to feeld: shal pe alone inhabyte
the pearth? Let these terrible exāples suf-
fice at thys presente, to teach, and admo-
nyshe, the inhaunser of Rentes, the vnreso-
nable exactour and gredye requirer of fie-
nes and incomes, the couetouse lease mor-
ger, the douourer of towne and contries
as. M. Latimer tearmeth them rightly. If
these scriptures (whych they maie rede
in these godly sermons do not pearse their
stony hartes (we feare) more wyl not serue
The Lord be mercifull to them. But nowe
the wpycked Judge, whiche corrupteth iu-
styce for Wythes heer he maie learne also
the lesson that Moses taughte long before
this tyme, pe magistrates & Judges in the
common wealth of Israell be no accepta-
ters of personnes neyther be despyous of
giftes, for they make wyle men blind, and
chaunge the mynde of the ryghteous.

Josue. vii.

i. To the king
In ges. xvi.

To The Reader,

Ecclesiastical
xlti.
Pouer, xlii.

In iudgement be mercifull to the father
les, as a father, & be in stead of an husband
vnto thep^r mother. The vngodly taketh
gifts out of the bosom, to wast the waies
of iudgment, Let him that rules be deligēt
sayth Paul. What meaneth he by thys ter
me, diligēt? He requyres no such diligence,
as the most part of our lucratiue lawyers
do vse, in dyffering and prolōging of mat
ters, and accouys from Terme to Terme
and in the tractynge, of tyme in the same.
Whear perchaunce the tptle or the rpght of
the matter myght haue come to lpght, and
bene tryed longe before if the Lawyers &
the Judges would haue vsed such diligēce
as Paule would haue them to do,
But what care y^e lawyers for Paul? Paul
was but a mad man of lawe to controlle
thē for their diligence. Paull, pea & Peter
to, coulde better skil of mending of an olde
net, of clouting of an old tent, thē to teach
lawiers what diligence they should vse in
the expediciō of matters. Whi? but be not
lawiers diligent say pe? Pea trulpy are they
about their own profit ther are no more di
ligēter mē nor busier persōs in al Englad
They trudge in y^e tearme time to & fro. Thei
ap

To the Reader.

applaye the world hard. They forflow no
tyme. They sploze Assises and Sessions, Le
tes. Lawdaies and Hundredes. They shuld
serue the kyng but they serue them selues.
And how they vse (nap rather abuse) their
office in the same, some good manne wyl
tell the p^rson thereof. We lacke a fewe moo
Latymers, a fewe moo suche Preachers.
Such playne Pasquils, we pray God pro
vide for vs, y^e will kepe nothing backe. Of
the whych sort and numb^re, we may most
worthely reckon thys saythful minister of
God, and constant Preacher of hys word
Master Hugh Latpmer, which by his per
seuerance, & stedfastnes in the truth, hath
stablished this wauerp^g worlde. He hath
bene tost for the truthe saked, and tried wth
the stormes of persecut^on, as golde in the
fornace. He is one, whom, as well for hys
learned, sounde, and chatholpke iudg
ment, in the knowlege of Goddes worde,
as for hys integrety and example of chri
stian couersacon, all we & (speciall mini
sters and prelates) ought to set before oure
eyes, as a principall patrone to imptate &
follow. Despyng God, who hath styred
bp in hym the bold spirite of Elias, may
dayly more and more augment the same in
hym

To the Reader.

him, & may also prouide manpe such pre-
ching prelates, which both so wel could, &
so willpnyngly wold frākelyp vtter the truth
to the extolling of vertue, to the rewarde
of well doers, the suppressyng of vyce, the
abolysmente of all papestrie. It is oure
parte therefore to praye diligently for hys
cōtinuall health and that he may liue long
among vs in a flourishing old age, and not
(as some in grate & inhumayne persons) to
maligne & depraue him for y^e he so frākelyp &
liberallyp taxed, perstringed, & opēlyp re-
bueked before the Kinges Maiestie y^e peculi-
ar faults of certaine of hys auditours, but
it is our part, rather thākefullp to accepte
in good parte take his godly aduertisemēt
onles we be mynded to prefer our muchp
monpe & sasse felicitie b^efore y^e ioye of hea-
uē, or els beleue (as y^e Epicures do) that af-
ter this life ther is neither hel nor

heauē. Receiue thākefullp (gē-
tler reader) these sermonnes

faithfullp collected w^o

out al sinistre suspi-

cion of any thyng

in the same ad-

ded or as

dēpt

ff J M J S

W^o The. xxi. day of June W^o



Decunque scripta sunt : ad
nostram doctrinam. &c.

All thynges that are
wrytten in Goddes
boke, in the holy By-
ble, they were wrytten before
oure tyme, but yet to contynue
from age to age as long as the
world doeth stand.

In thys Boke is contayned
doctrine for al estates, euen for
kynge. A kynge herein maye
learne how to guyde hym selfe,
I tolde you in my laste sermon
muche of the dutye of a kynge.
And there is one place behynde
yet, and it foloweth in the texte.

In goddes
boke is cotay-
ned doctryne
for al estates.

Postquam autem sederit in solio regni
Deute. xviij
sm. &c. And when the kynge is
sette in the seate of hys k yng-
dome, he shall wryte hym out a
boke & take a copy of þ ppyestes

The seconde sermon

oz Levites . He shall haue the
booke wpth hym , and why ? to
reade in it all the dayes of hys
lyfe , to learne to feare God , and
learne hys Lawes , and other
thynges , as it foloweth in the
texte wpth the appurtenaun-
ces and hāgynge on , that he
turne not frome God , neyther
to the ryght hande , nor to the
lefte . And wherfore shal he do
thys ? that he may lyue longe,
he and hys children . Hitherto
goeth the text . That I maye
declare thys the better to the
edifyng of youre soules and
the glory of God, I shall desyre
you to praye. &c. Et postquam se dedit
&c. Before I enter into thys
place (right honourable audy-
ence) to furnyshe it accordyng-
ly , whych by the grace of god

I shal do at leasure, I woulde
 repete the place I was in last,
 & furnyshe it wyth an history of
 two whiche I lefte oute in my
 last sermō. I was in a matter
 cōcerning the sturdines of the
 Jewes, a frowarde and styf-
 necked kynde of people, much
 lyke oure Englyshe men nowe
 adayes, that in the minozitye
 of a kyng, take vpon them to
 breake lawes & to go by wayes,
 for whē god had promysed thē
 a kyng, whē it came to the point
 they refused hym. These men
 walked by walckes, and the say-
 ynge is, many bywalckes, many
 balckes, many balckes muche
 stumblynge, and where muche
 stumblynge is, there is some-
 tyme a fal, how be it ther were

The stpfnec-
 hed Jewes &
 our Englysh
 men cōpared
 to gether.

An Englyshe
 adage other-
 wyle called
 an oldsaid say

B.ii.

Some

The seconde sermon

Some good walkers among the,
that walked in the kinges highe
waye ordinarlye, vpryghtlye,
playne Dunstable waye, and
foz thys purpose, I woulde
shewe you an hystorpe whyche
is wyrtten in the thyrde of the
kynges.

iii. of the kny-
ges, the fyrste
Chapt.

Kynge Dauid beyng in hys
chyldehode, an olde man, in hys
second chyldehode, for al old men
are twyse chyldezen, as the Pro-
uerbe is. Senex his puer. An olde
manne, twyse a chylde, it hap-
pened wyth hym, as it doth of-
tentymes, when wycked men, of
a kynges chyldehode take occa-
syon of euyl.

Thys kynge Dauid beyng
weake of nature and impo-
tente, in so muche that when
he

he was couered with clothe, he
 coulde take no heate, was coun-
 sayled of his seruauntes to take
 a fayre younge mayde to nou-
 rysh the hyrn, and to kepe hym
 warme in hys bode, I suppose
 she was hys wyfe. Howe be it
 he hadde no bodilye compayne
 wyth her, and well she myghte
 be hys wyfe. For thoughe the
 scripture doeth say: Non cognouit
 eam. He knewe her not, he had
 no carnall copulation wyth her
 yet it sayeth not: Non duxit eam
 in thronem. He maryed her not. And
 I canne not thynke that kynge
 Dauid woulde haue her to
 warme hys bosome in bedde,
 excepte shee hadde bene hys
 wyfe, hauynge a dispensatyon
 of God to haue as manye wy-
 ues as he woulde.

The seconde sermon

For God had dispensed wyth
 theym to haue manye wyues.
 Wel: what happened to kinge
 Dauid in his chylthode, by the
 chylde of the deuyl: Ye shall
 heare. Kyng Dauid hadde a
 proud sonne, whose name was
 Adonias, a man ful of ambiti-
 on, desyrouse of honoure, al-
 wayes clymbyng, clunbunge.
 Nowe, whylse the tyme was of
 his fathers chylthode, he wold
 depose hys father, not knowe-
 yng of hys fathers mynde, sai-
 ing: Ego regnabo. I wil raigne, I
 wyll be kyng, he was a stoute
 stomacked chylde, a biwalker, of
 an ambitious mynde, he wold
 not consente to hys fathers
 freedes, but gate him a charret,
 and me to runne before it, and
 dyuerse other adherentes to
 helpe

Adonias. iij.
 of kynges the
 fyrst.

Of M. Latimer.

helpe hym forthward, worldely
wise men, such as had bene be-
fore of hys fathers counsaile,
great men in the world, & some
no doute of it, came of good wil
thynkynge no harme, for they
woulde not thynke, that he did
it wythoute his fathers wyll,
haupnge suche greate men to
set hym forth, for euery man cā
not haue accesle at al tymes to
the kyng, to knowe hys plea-
sure, well: al gates he woulde be
kyng, he makes a great feaste, Joab captain
general of
Dauids ar-
my.
and thether he called Joab the
ryngleader of hys fathers ar-
mye, a worldly wyse man, a by-
walker, that woulde not walke
the kynges hye way, and one
Abtathar the highe prieste. For
it is maruayle if any nychete
be in hand, if a prieste be not at
B.iiii. some

The seconde sermon

some ende of it, they toke hym
as kynge, and cried, *Vivat rex A-*
donias. God saue kynge Adoni-
as, David suffered all thys, &
lette hym alone, for he was in
hys chylthode a bedred man.

But se howe God ordered the
matter, Nathan the Prophete
and Sadoc a priest, and Ba-
nayah, & Crethytes, and Phe-
lethytes the Kynge's gard, they
were not called to the feast.

These were good men, and
woulde not walke bywayes,
therefore it was foly to breake
the matter to them, they were
not called to counsell.

Therefore Nathan when he
harde of thys, he commeth to
Bethsabe Salomons mother
and sayeth. Heare ye not howe
Adonias the sonne of Ageth,
rayg-

Of M. Latimer.

raygneth kynge, Dauid not
knowyng: And he bad her put
the kynge in mynde of hys oth
that he swate that her sonne
Salomō should be kynge after
hym, thys was wyle counsaile
accordynge to the Prouerbe.

Qui vadit plane, vadit sane.

He that walketh in the hye
playne vaye, walketh safelye.

Upō thys she wente and brake Bethsabe
the matter to Dauid, and de- sueth to Da-
spered hym to shewe wo should uid & sollici-
raygne after hym in Hierusa- tes her son-
lem, addynge that yf Adonias nes Salomōs
were kynge, she and her sonne matter.
after hys death shoulde be de-
stroied, saying: Nos erimus peccato-
res. We shalbe spiers, we shal-
be take for traytors, for though
we ment no harme but walked
ppryghtly yet because we went
not

The seconde sermon

not the by way with hym he be-
ynge in authoritie wyl destrope
ys, And by and by cometh in
Nathā, and taketh hyr tale by
the ende, & sheweth him howe
Adonias was saluted kynge, &
that he hadde byd to dynner the
kynge's seruantes, al sauinge
hym and Sadoc, and Banaiab
and al hys brethren the kynge's
sonnes saue Salomon. Kynge
David remembryng hym selfe,
swore, as sure as God lyueth,
Salomō my son shall raygne
after me, and by and by com-
maunded Nathan and Sadoc
and hys garde the Cerithes &
Phelites, to take Solomō hys
sonne and set hym vpon hys
mule, and anoynt hym kynge,
and so they byd crynge, *Winat*
Salomō *R. r.* Thus was Salomō
th20

throned, by the aduylse and wyl
of hys father, and thoughe he
were a childe, yet was his wil to
be obeyed & fulfilled, and they
ought to haue knowe hys plea
sure. Whylse this was a doyng
there was suche a Joye and
outcrye of the people, for theyr
newe kynge, and blowyng of
trumpettes, & Ieab & the other
company beinge in theyr ioly
tye, and keepyng good cheate.
heard it, and sodaynlye asked
what is thys ado? And when
they perceiued, & Salomo, by
aduylse of hys father was an
noynted king, by and by there
was all whylht, all theyr good
there was done, and al & were
wyth Adonias wente awaye, &
lette hym raygne alone, yf he
woulde, and whye? He waiked
a by

The Joye of
the people for
theyr newe
kynge.

The second sermon

a bywaye and God would not
prosper it.

God is a
gainst priuate
authoritie &
inordinate
dopnges.

God wyll not worcke wyth
priuate authoritie, nor wyth a-
nye thyng done inordinate.
When Adonias sawe thys that
he was left alone, he toke sanctu-
arye, and helde by the hornes of
the aultare, and sware that he
woulde not departe thence, tyll
Salomon woulde sweare that
he shoulde not leafe hys lyfe.
Here is to be noted the notable
sentence, and greate mercye of
Kynge Salomon.

The mercye
of Salomon
is notable.

Let hym (sayeth he) order
hym self lyke a quyet man, and
there shall not one heare fal fro
hys heade.

Sed si inuentum fuerit, malum in eo.

But yf there shall be any euyl
foude in him, yf he hath gone a-
bout

Of M. Catpmer.

boute anye myschpyse, he shall
dye for it. Upon thys he was
broughte in to Salomon, and
as the booke sayeth, he dyd ho=
mage vnto hym, and Salomon
sayed to him. *Wade in domum tuam.*

Get the into thy house, by=
lyke he meante to warde, & there
to se hys wearynge, as yf he
should saye, shew thy self with=
out gal of ambicion, to be a quy *tyme tryeth*
et subiecte, and I wyll pardone *traptours fro*
the for thys tyne. But I wyll *the trusty.*
se the wearynge of the.

Here we maye se the wonder=
full greate mercy of Salomon
for thys notoryous treason, &
Adonias had comytted, it was
a plaine matter, for he suffered
hym selfe to be called kynge, it
hug not of vehemēt suspitiō oz
cōiecture nor sequel oz cōsequēt
yet

The seconde sermon

yet notwithstanding Salomon for that present, forgave hym, sayinge. I wyll not forget it vtterlye, but I wyll kepe it in suspence, I wyll take no aduantage of the at thys tyme. Thys Adonias & Absolon were brethzen, and came boeth of a straunge mother, and Absolon lykewyse was a traytoure and made an insurrection agaynst his father. Beware therefore these mothers, and let kynges take hede howe they marpe, in what houles, in what fayeth. For strange bringyng vp bringeth straunge maners. Nowe geueth Dauid an exhortacion to Salomō, and teacheth hym the tute of a kyng, and geueth hym a lesson, as it foloweth at large in the boke, and he that

Note of what
force educa-
tion ys.

Of M. Satyrer.

that lyste to reade it, maye se
it ther at full. But what doeth
Adonias all thys whyle? He
must yet clymbe agayne, & gal
of ambition was not out of his
hert. He wil now marry Abislaas
the yonge quene that warmed
king Dauids bosome, as I told
you, & cometh me to Bethsa-
be, despyring hyr to be a meane
to Salamon hyr sonne that he
myght obtayne hys purpose.
And bryngeth me out a couple
of lyes at a clappe, and comyt-
teth me two vnlawfull actes.
For fyrste he woulde haue bene
kyng wythoute hys fathers
consente, and now he wyll ma-
ry hys fathers wyfe, and the. ii.
lies are these. Fyrste, sayed he
to Bethsabe, thou knowest that
the kyngdome belongeth to
me,

Adonias
shrinkes in
wetpynge and
proueth nogth
in the wea-
ryng.

The seconde sermon.

¶. to wde lyes
at a clap ma-
de by Ambiti-
ous a Adoni-
28.

me, for I am the elder. The
kyngedoin was myne, he ly-
ed falsely it was none of hys.

Then sayed he all the eyes of
Israel were caste vpo me, that
is to saye, all Israel consented
to it, and there he lyed falslye.
For Nathā, Sadoc, and other
wyle men, neuer agteede to it.
Here was a greate enterpryse
of Adonias, he wyl be climbing
styll. Well Bethsabe wente at
hys requeste to hys sonne Sa-
lomon, and asked a bounne, and
he graunted hys what so euer
he did aske. Notwythstanding
he brake his promys afterward
and that rightwell, for all pro-
mysses are not to kepte, specia-
llye if they be agaynste the
worde of God. Or not stan-
dynge with a commune profit,
and

When promi-
ses maye not
be performed

and theretofore, as sone as Salomon heard that Adonias would haue marped the yonge quene Abisaak : naye then let hym be kynge to, sayed he. I perceyue now that he is a naughty man, a proude herted fellowe, the gal of ambition is not yet out of his herte, and so commaunded hym to be put to death. Thus was Adonias put to execution, wher as yf he had kepte hys house & not broken hys intunction, he myght haue lyued styll. Abiathar that, what became of him? The king (because he had serued hys father before hym) woulde not put him to death, but made him as it were a quondam. Because thou hast bene wyth my father sayed he, & diddest cary the arck before him I wyl not kyll the.

Adonias put to death

iiij. kpng. ij.

Abiathar deposed & made a quondam. iij. kpng. ij.

C. i. But

The seconde sermon

But I wyl promyse the,
thou shalte neuer mynyster a
nye moore. *Wade in agrum tuum.*

Get the to thy lande, and lyue
there. A great matter of pittye
& compassyō, so God graunt vs
al suche mercye. And here was
the ende of Elis stocke, accordyng
to the promyse and threa-
tenyng of God. Als for the Ph-
lethites we do not read that they
were punyshed. Mary Semei
traunsgressed hys Iniunction
for he kepte not hys house, but
wente oute of Iherusalem to
seke two seruaūtes of hys, that
had runne from hym, and when
it came to Salomons eare, it
coste hym hys lyfe. I haue rypt
the matter nowe to the pyll, and
haue tolde you of playne wal-
kers, and of bywalkers, & howe

a kynge in hys chyldehode is a
 kynge, as well, as in any other
 age. We reade in scripture of
 suche as were but. xii. or. viii.
 yeres olde, and yet the worde
 of the holpe Goost called them
 kynges, sayinge: *Cepit regnare.* He
 began to raygne, or he began
 to be kynge. Here is of bywal-
 kers. Thys hystoꝛye woulde be
 remembꝛed, the Drouerbe is:
Felix quē faciunt aliena pericula cautū.

Joas was but
 iiij yeres old
 when he was
 made kyng,
 iii. kyng. xij.
 Josias was
 viij.
 iii. kyng. xiiij

Happye is he that can beware
 by an other mans ieoperdy. For
 yf we offende not as other do,
 it is not oure owne desertes.

If we fal not, it is Goddes pre-
 seruation. We are al offenders.
 For auther we maye do, or haue
 done, or shall do (excepte God
 preserue vs) as euyl as the
 worste of them. I pray God we

C.ii. may

The seconde sermon
maie all amende and repente.
But we wyll all amende now
I truste. We muste neades a-
mende oure lyues euerie man.
The holy communiō is at hād,
and we maie not receyue it vn-
worthelye.

Wel, to retorne to my hysto-
ry. Kynge Dauid (I say) was a
kynge in hys second chyldehode.
And so, yonge kyniges thoughte
they be chylde, yet are they
kyniges notwithstandyng, and
thoughte it be wyrtten in scryp-
ture: *De tibi O terra ubi puer est Rex.*
Wo to the, O Land, where the
king is a chylde: it foloweth in an
other place. *Beata terra ubi rex nobi-
lis.* Blessed is the Lande, where
there is a noble Kynge. Where
Kyniges be no banketers, no
players, and they spend not the
tyne

Kyniges
though they
be chylde yet
they are kyn-
ges.

tyne in haukyng, and hun-
tyng.

And when had the kynges
mayestye a Councell that toke
more payne boeth night & dawe
for the settynge forth of Gods
word, and profyt of the comune
wealth: And yet there be some
wycked people that wyl saye.

Tuthe, thys geare wyl not
tarye, it is but my Lorde Bro-
terours, and my Lord of Can-
terburys doyng. The kyng
is a chylde, he knoweth not of it.

Jesu mercy, howe lyke are we
Englyshe men to the Jewes, Englysh men
euer stubburne, styfnecked, and
walkyng of bye wayes. Yea
I thynke no Jewe woulde at
any tyme saye. Thys geare wyl
not tary. I neuer hearde nor
read at any tyme that thei saied.

C.iii.

These

The seconde sermon

These lawes were made in
such a kynges dayes, when he
was but a chylde. Let vs alter
them. O Lorde what pittye is
thys, that we shoulde be worlde
then the Jewes?

Blessed be the lande sayth the
worde of God, where the kyng
is noble. What people are they
that saye, the kyng is but a
chylde? Haue not we a noble
kyng? Was there euer kyng
so noble? So Godlye? brought
vp with so noble counsaylours?
so excellent, and well learned
Scolenmaysters? I wyll tel you
thys, and I speake it euen as I
thynke. Hys maiestye hath
more Godlye wytte and vnder-
standynge, more leatnyng and
knowledge at thys age, then
xx. of hys progenitors, that I
coude

A trewe and
harty report
of M. R. by
kynges ma-
iestye.

Of M. Latimer.

could name, had at anye tyme
of theyr lyfe.

I tolde you in my laste sermō
of minystrs of the kinges peo-
ple, and had occasyon to shewe
you, howe few noble men were
good preachers, and I left oute
an hystory then whyche I wll
nowe tell you.

There was a byshop of Win-
chester in kynge Henry the. vi.
dayes, whyche kynge was but
a chylde, and yet were there ma-
nye good Actes made in hys
chyldehode, and I do not reade
that they were broken.

The hystorpe
of a byshop
of Winche-
ster in kyng
Henry the. vi.
tyme.

This byshoppe was a great
man borne, and dyd beate suche
a stroke, that he was able to
shoulde the Lord Protectour.
Wel, it chaunced that the Lord
Protectour and he fell out, and

C.iiii. the

The seconde sermon

the byshoppe would beare no-
thyng at all wyth hym, but
played me the Satrapa, so that
the Regente of Fraunce was
faine to be set for fro beyōd the
Seas, to set them at one, and
to go betwene them.

For the byshoppe was as able
and readye to buccle wyth the
Lorde Protectoure, as he was
wyth hym.

Was not this a good prelate?
he should haue bene at home a
preachyng in hys Dioces in a
waniant. Thys Protector was
so noble and Godly a mā, that
he was called of euery mā the
good Duke Humfrey. He kept
suche a housse, as neuer was
kept synce in Englande, wyth-
out any enhaunsyng of rentes
I warrāt you, or any such mat-
ter.

The good
Duke Hum-
frey.

Of M. Catpmer.

fer. And the byshop for stāding
so styfle by the matter, & bea=
rynge by the order of our mo=
ther & holie church, was made
Cardinall at Calice, & thither
the byshop of Rome sent hym a
cardinals hatte. He shuld haue
had a tiburne tippet, a halpe=
ny halter, and allsuche proude
prelates. These Romish hattes
nener broughte good into En=
glande.

The byshop
had a car=
dynall hat
but a tpburne
tpppet would
a be come han
better.

Upon thys the bishop goeth
me to the quene Katherine the
kinges wyfe, aproud woman &
astout, & perswaded hir, that if
the duke were in such authoritie
styl, & lyued, the people wold ho
nor him, more thē they dyd the
king. And the king shuld not be
set by, & so betwene thē, I cā not
tel how it came to pas, but at. l.

Edmund=

The seconde sermon

Duke Hum-
fry was smo-
thered.

Edmundesbury in a parlamente
the good Duke Humfry was
smothered.

What is the
office of a king
newly chosen

But nowe to retorne to my
texte, and to make further re-
hearsall of the same, the matter
begineth thus. *Et postquā sederit rex*
And when the kyng is sette in
the seate of hys kyngedome,
what shal he do: shal he daunce,
and dally: banket: hauke and
hunte: No forsothe syr. For as
God set an order in the kynges
stable as I tolde you in my last
Sermon, so wyll he apoynte
what pastyme a kyng shall
haue. What must he do then:
He must be a student. He muste
wryte Goddes aboke hym selfe.
Not thynkyng bycause he is
a kyng, he hath lycence to do
what he wyll, as these worldye
flat-

Of M. Latpmer.

flatterers are wout to say. Yea;
trouble not your self sye ye mai
haue & hunt, and take youre
pleasure. As for the guydinge
of your kyngdome and people,
let vs alone wyth it.

These flatterynge clowbackes
are originall rotes of all mys-
chefe, and yet a kyng maye
take hys pastyme in haukinge
or huntynge or such lyke plea-
sures. But he must vse them for
recreation when he is wery of
waighty affayres, that he mai
returne to the moore lustye.
and thys is called pastime with
good companie. He must write
out a booke hym selfe. He spea-
keth of wyptynge bicause prin-
tynge was not vled at that tyme.

flatterynge
clowbackes

How a kyng
may take hys
pastyme.

The kyng
must wyte &
booke of Deu-
tero. him selfe
Deut. xvij

And shall the kyng wyte it
out hym selfe? He meaneth he
shall

The seconde sermon

shall se it wrytten, and rather
then he shoulde be wythout it,
wryte it hym selfe.

Jesus mercy, is God so cha-
ry wyth a kynge to haue hym
wel brought vp & instructed?
Yea forsooth. For if the kynge be
well ordered, the realme is wel
ordered. Where shall he haue
a coppe of thys boke: of the Le-
uites. And why? Bicause it shal
be a true coppe, not falsified.

Moyles left the boke in an
olde cheste, & the Leuites had
it in keepyng. And bycause ther
should be no errour, no additi-
on, nor takynge away from it,
he byddeth hym fetch the coppe
of the Leuites. And was not
here a greate miracle of God.
how this boke was preserved?
It had layne byd many yeares
and

and the Jewes knewe not of it.

Therefore at lengthe when they had founde it and knew it: they lamented for theyr ignorance, that had so long bene wythoute it, and rente theyr clothes, repentyng theyr unfaithfulness, and the holy bible Goddes boke, that we haue amonge vs, it hathe bene preserued herto by wonderfull miracle of God (though the keepers of it were neuer so inaltitouse) firste euer sythe the byshope of Rome was firste in authorytpe, they haue gone about to destroye it, but God worketh wonderfully, he hathe preserued it mauger theyr beardes, and yet are we vnthankfull that we can not consider it. I wil tel you, whata byshoppe of thys realme sayed once

Goddes boke hath bene preserued hither to by a wonderfull miracle, no God a mercy vnto the byshoppes.

The seconde sermon

What a bps.
shop sayd to
M. L.

once to me, he sent for me & mer-
uayled that I would not con-
sente to suche tradytyones, as
were then sette out.

And I answered hym, that I
would be ruled by Gods boke,
and rather then I wolde dis-
sent one iote fro it, I would be
torne wyth wyld horses.

And I chaunced in our commu-
nication, to name the Lordes
supper. Tushe sayeth the By-
shop. What do ye call the Lor-
des supper? What newe terme
is that? There stode by hym a
dubber, one Doctour Dubber
he dubbed hym by and by, and
sayde that thys terme was sel-
dome red in the doctours.

And I made answer, & I would
rather folowe Paule in vsyng
hys termes, then them, though,
they

Of M. Patpmer.

they hadde all the doctours on
theyr syde. Whye sayed the by-
shoppe, can not we wythoute
scriptures order þ people? how
dyd they befoze the scripture
was fyrste wytten and copied
out? But God knoweth, ful yll
yet woulde they haue ordered
theim. For seyng that hauyng
it, they haue deceyued vs. in
what case shold we haue bene
nowe wythout it? But than-
kes be to God, & by so woderful
a myracle hathe preserued
þ boke styll. It foloweth in the
'xix. Habebit secum &c. He shal haue
it w hym in hys progresse, he
musste haue a man to carrie it,
that when he is haukyng and
hunyng or in any pastyme, he
maye alwayes comune with
them of it. He shall reade in it
not

A Byshop þ
asked whea-
ther þ people
myght not be
ordered with
out scriptures

The Byble
must not be
forgotten in
tyme of pro-
gresse and pas-
tyme.

The seconde sermon

not once a yere, for a tyme, or
for hys recreation when he is
weary of haukyng or huntynge
but *Tunctis diebus vite sue*. All the
dayes of hys lyfe. Where are
those worldynges now? These
bledder puffed vp wylpe men.
Woo worth them that euer they
were about any King. But how
shall he read thys boke? as the
Homilies are read. Some call
theym homlyes, and in dede so
they maye be well called, for
they are homely handeled.
For though the Priestes reade
theym neuer so well, yet yf the
Paryshe lyke them not, ther is
suche talkynge and bablynge
in the Church, that nothyng
can be heard, and yf the paryshe
be good, and the pryest naught
he wyl so hacke it, & choppe it,
that

How homely
they handle
the godly ho
milies.

Of M. Latimer.

that it were as good for theym
to be wythout it, for any worde
that shal be vnderstande. And
yet (the moze ppyte) thys is suf-
fred of your graces byshoppes
in theyr diocesses vnpunished.
But I wyll be a suter to youre
grace, that ye wyll geue youre
byshoppes charge yea they go
home, vpon theyr allegiaunces
to loke better to theyr flocke,
to se your maiesties iniunctiōs
better kepte, and sende youre
bisitours in theyr tayles.

M. L. request
to the knynges
grace.

And if they be founde neg-
ligent or faulty in theyr deuties
oute with them. I require it in
Gods behalfe, make the quon-
dams all the packe of them.
But peraduenture ye wyll saye
Where shall we haue anye to
put in theyr rowmys?

But with the
neglygent
byshoppes.

D. i.

In

The seconde sermon

Sangers of
court,

In dede I were a presumptuous fellow to moue your grace to put them oute, yf there were not other to put in theyr places. But your mapestye hath diuers of your chaplayns, well learned men, and of good knowledge, & yet ye haue some that be bad inough, hāgers on of the court, I meane not those. But if your mapesties chaplayns, and my Lorde Protectours be not able to furnyſhe theyr places, there is in this realme, thanks be to GOD, a great syght of laye men well learned in the scriptures, and of vertuouse & Godly conuersation, better learned then a greate syght of vs, of the cleargy.

I can name a numbze of them that are able and woulde be glad

Of M. Catpmer.

glad(I dare say) to minister the function, yf they be called to it, I moue it of conscience to your grace, lette them be called to it orderly, let them haue institution, and geue them the names of the cleargye. I meane not the name onlpe, but lette theym, do the function of a byshop, and byue of thesame. Not as it is in manye places, that one shoulde haue the name, and cyghte o-
ther the profyte.

For what an enozmitie is thys in a chrystian realme to serue in a ciuilitie, hauyng the profyt of a Prouostshyp and a Deanry, and a Personage.

An enozmptie in a comune wealth wherby the clarge is lyke to be brought into slauerpe.

But I wpll tell you what is lyke to come of it. It wyl bring the cleargye shortely into a very slauerpe. I maye not forget
D.ii. here

The seconde sermon
here my Scala celi, that I spoke of
in my laste sermon. I wyll repe-
te it now agayn, desyering your
grace in Goddes behalfe that
ye wyl remembre it.

The Bysshop of Roine had a
Scala celi, but his was a mas ma-
ter. This Scala celi, is the true lad-
der that bryngeth a manne to
heauen, the toppe of the ladder
or fyrst greese, is thys.

The Scala ce-
li & hys. h.
steppes,

Who so euer calleth vpon the
name of the Lorde, shall be sa-
ued. The seconde steppe. Howe
shall they call vpon hym, in
whom they haue no beleue?

The thyrde stayer is thys. How
shall they beleue in hym of whos
they neuer hearde? The fourth
steppe. Howe shall they heare
wythout a preacher? Howe the
nether ende of the ladder is.

How

Of M. Latimer.

Howe shall they preache, except they be sent? This is the fote of the ladder, so that we maye goe backward now, & vse the schole argumēt. A primo ad vltimum. Take away preaching, take away saluation.

But I feare one thynge, and it is: lest for a safety of a lytle money, you wyll put in chauntre p̄yestes, to saue theyr pen-
tions. The feare is past for it is done all redy.

But I wyll tell you, Chryst boughte Soules wyth hys bloude, and wyl ye sel theym for golde or syluer?

I woulde not that ye should do wyth chauntre p̄yestes, as ye dyd with the Abbottes, when Abbeyes were put downe.

for when their enormities were first red in tye parliamēt house,

D.iii.

they

The seconde sermon

they were so greate and abhominable, that there was nothyng but downe with them.

New byshop
pes of olde
Abbottes.

But within a whyle after, the same Abbottes were made byshops as there be some of them yet a lyue to saue and redeme theyr penitiōs. O Lorde, thinke ye, that God is a sole, & seeth it not, and if he se it, wyl he not punyshe it. And so now we for safety of money, I wolde not ye should put in chauntrey priestes, I speake not now against suche chauntrey priestes as are able to preache, but those that are not able, I wyl not haue them put in. For if ye do thys, ye shall answer for it.

It is in the text, that a king ought to feare god, he shal haue the dreade of God before hys eyes,

Of M. Latimer.

eyes, worcke not by wordlye Wordly po-
polycye, for worldly policie fea lpcye feareth
reth not God. not God,

Take hede of these claubackes,
these venemouse people that
wyl come to you, that wyl fo-
lowe lyke Guatoes and Para-
sites, if you folowe theym, you Smel feastes
are oute of youre boke. If it be or Ratterans,
not accordynge to Gods worde
that they counsaile you, do it
not for any worldle polycye, for
then ye feare not God.

It foloweth in the texte. *ut non*
elevetur cor eius. That he be not
proude aboue hys brethreen. A
kyngge muste not be proude, for
God myght haue made hym a
shepheard, when he made hym
a kyng, & done him no wronge.

There be many examples of
proude kynges in scripture.

D. liti.

As

The seconde sermon

Pharao

Exod. iij. liij
ii. r.

As Pharao that would not heare the message of God. Herode also, & put John Baptiste to death, and wolde not heare hym, he tolde hym, that it was not lawefull for hym to marye hys brothers wyfe.

Jeroboam

iiij. kpng. xi

Jeroboam also was a proude kynge. An other kynge there was that worshipped straunge Gods and Idols, of those men whō he had ouer come befoze in battayle, and when a Prophet tolde hym of it. What sayd he, Who made you one of my coun- cel? These were proud kynges, theyr examples are not to be folowed.

But wherefoze shall a kynge feare God, and turne neyther to the ryght hande, nor to the left? Wherefoze shall he do all thys?

Of M. Latimer.

this: vt longo tēpore regnet ipse, et fili-
rius. That he may raigne long,
he and hys chyldren. Remem-
bre thys I besetche your grace. Though his ter-
mes are home
ly pet are the
And whē these flatterers, and good inogh for
the persones
flybbergybbes anoether daye that &c.
shall come & clawe you by the
backe and say.

Syr trouble not your selfe.
What should you study? Why
shold you do this or that? Your
grace maye answer them thus.
and say. What Syr, I per-
ceyue you are wery of vs, and Suche an an-
swer woulde
our posteritye. Doeth not God cut his comb
sai in such a place. That a king & make hym
shold wryte out a booke of gods to go away as
lawe, and reade it & learne to he had a flea
feare God. And whye? That in hys care.
he and his, might raygne long
I perceyue nowe thou arte a
traytour,

Tell

The seconde sermon

A charme to
chase away
claubacks.

Tell hym thys tale once, and
I warrant you he wyll come no
more to you, neyther he, nor any
other after such a sorte.

And this shal your grace dzyue
these flatterers and claubacks
awaye. And I am afrayed I
haue troubled you to longe.

Therefore I wyll furnyshe the
texte nowe wth an hystory or
two, and then I wyll leaue you
to God. Ye haue hearde howe a
king ought to passe the tyme.

He must read the boke of God,
& it is not moughe for hym to
reade, but he must be acquaint-
ted wth all scripture, he muste
studye, and he must praye, and
how shal he do both these.

1. of kyng. iii

1. of Themi-
cles. i. b

He maye learne at Salomon;
GOD spake vnto Salomon,
when he was made a kyng, and
bade

Of M. Latimer.

bade hym aske of hym what he
woulde, and he shoulde haue it.
Make thy petition sayed God,
and thou shalt obtayne.

Nowe marke Salomōs prai-
er: Domine, o Domine deus, said he:

O Lord GOD, it is thou that
hast caused me to raigne, & haste
set me in my fathers seate, for
thou GOD onely doest make
kynge. Thus should kynge
praise God, and thanke god as
Salomon dyd.

Salomon is
a president of
prayer for
kynge.

But what was hys petycion?

Lord, sayed he: Da mihi cor docile &

he asked a docyble herte, a wise
herte, and wysedome to go in
and to go oute, that is to begyn
all myne affayres well, and to
brynge them to good effecte and
purpose, that I maye learne to
guyde and gouerne my people.

Salomon as-
keth wysdome

When

The seconde sermon

When he had made his petyciō
it pleased God well that Salo-
mon asked wysdome, & neyther
rytches nor longe lyfe, & there-
fore GOD made him thys an-
swere. Because thou hast chosen
wysedome aboue all thynges, I
wyll geue the it, & thou shalt be
the wysest kynge that euer was
before the, and so he was, & the
wisest in al kydes of knowledge,
that euer was lyth. And though
he dyd not aske ritches, yet God
gaue hym both rytches and ho-
noure, more then euer anye of
hys auncetours had.

So youre grace must learne
howe to do, of Salomon. Ye
must make your petition, nowe
studye, nowe praye. They must
be yoked to gether, and thys is
called pastyme wyth good com-
panye

Study and
prayer muste
be coupled to-
gether.

panye. Now when God had ge-
uen Salomon wysedome, he
sente him by and by occasyon to
occupy hys wyt. For God gaue
neuer a gyft, but he sent occa-
syon at one tyme or another to
shewe it to Gods glory. As if he
sent rytches, he sendeth poore me
to be helped wyth it. But nowe
must men occupy theyr goodes
otherwayes. They wyl not loke
on the poore, they muste helpe
their children, & purchase them
more lād thē euer theyr grand-
fathers had before thē. But I
shall tell you what Chryst said.
He that loueth his childe better
thē me, is not worthye to be my
dysciple. I cā not se how ye shal
stande before God at the later
daye, when thys sentence shall
be layed agaynst you.

God myn-
stres occasiō
to vse his gyft-
tes at one time
or other.

How shoulde
we hane mo
bp skpped
gentlemen
were it not
for the pur-
chaspug.

But

The seconde sermon

iii. of kyng. iii

The cōplapnt
of the two
harlottes to
Salomon.

But to retorne to my purpose, there were two poze women came befoze Salomon to complayne. They were two harlots, and dwelled together in one house, & it chaunced with in .ii. dayes they chylde bothe. The one of these womē by chaunce in the nyght, had killed her chylde, and rose pryuely & wēt to the other woman, and toke her lyue chylde awaye, and lefte her dead chylde in hys place.

Upon that they came bothe befoze Salomon to haue the matter iudged, whose the chylde was. And the one sayde: it is my chylde. Naye sayeth the other, it is myne. So there was pea, and naye, betwene them; and they helde vp the matter with skoldynge after a woman-
lye

Of M. Latimer.

ly fashyō. At the lēgth Salomō
repeted theyr tale as a good
iudge oughte to do, and sayd to
the one woman.

Thou sayst the child is thine,
pea sayed she. And thou sayest,
it is thyne to the other. Well,
fetche me a swerd sayed he. For
there was no way nowe to trye,
whiche was the true mother,
but by naturall inclinacyon.

And so he sayed to one of hys
seruaūtes. Fetche me a swerde
and deuyde the chylde betwene
them. When the mother of the
chylde that accused the other,
hearde hym saye so. Aye for
Goddess sake sayed she, let her
haue the whole chylde, and kyll
it not. Aye quod the other,
neyther thyne, nor myne, but
let it be deuyded.

Then

The seconde sermon

Then sayed Salomon . Gette
thys woman the chylde , thys
is the mother of the chylde .

What come of this? Audiuit omnis
Israel. When al Israell heard of
thys iudgemente , they feared
the kyng . It is wysdome and
Godly knowledge that causeth
a kyng to be feared . One word
note here for Gods sake, and I
wyl trouble you no longer.

Woulde Salomon beyng so
noble a kynge heare . ii . poore
wome? They were poore, for as
the scripture saith . They were
to geather alone in a house, they
hadde not so muche as one ser-
uaunt betwene them boeth.

Woulde kynge Salomon I
say heare them in his own per-
son? Yea forsothe . And yet I
heare of manye matters before

my

Wysdome
causeth a king
to be feared.

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De M. Latimer.

my Lorde Protectoure, and my **M. L.** re-
Lorde Chaunceloute that can quest to my
not be hearde. I muste desyre Lord Protec-
my Lorde protectours grace to tours grace.
heare me in thys matter, that
poure grace would heare pooze
mens lutes your self. Butte the
to none other to heare, let them
not be delayed. The sayinge is
nowe that money is heard eue-
ry where yf he be ryche he shall
soone haue an ende of his mat-
ter. Other ate sayne to go home
with wepig teares for ani healp
they can optaine at ani Judges
hand. Heare menes lutes your
selfe I requite you in goddes be-
halfe & put it not to the hearing
of these beluette cotes. these bp
skippes. Nowe a mā can skarfe
knowe them from an auncient
knyght of the countrie.

M. Money
wyl be herd
the soundes
so thyle and
speaketh so
pleasantly y
euery man is
glad to haue
her & take her
in their han-
des.

Beluette cotes
& bpskippes

E.i. I can

The seconde sermon

M. I. is trou-
bled in solpce
tyng poore
menne's sup-
pers.

I can not go to my boke for
poore folkes come vnto me, desir-
yng me that I wyll speake of
theyr matters maye be hearde.
I trouble my Lorde of Canter-
burie, & beyng at hys house
nowe and then I walke in the
garden lokyng in my boke, as
I canne do but little good at
it. But some thyng I muste
nedes do to satisfie thys place.

I am no soner in the garden
and haue red a whyle, but by
& by cometh there some one or
other knocking at the gate.

Anone cometh my man and
sayth. Syr, there is one at the
gate woulde speake wyth you
When I come there, then is it
some one or other that desirerh me
that I wyll speake that hys
matter might be heard, and that
he

Of M. Latimer.

he hathe layne thys longe at
great costes and charges , and
can not once haue hys matter
come to the hearing, but among
all other, one specially moued
me at thys tyme to speake.

Thys it is *ly.* A gentylwoman
came to me and tolde me , that
a greate man kepeth certayne

The gentyl
womānes ca
playnt to M.

landes of hys frō hys, and wil
be hys tenaunte in the spite of
hys tethe. And that in a whole
twelue moneth she coule not
gette but one daye for the hea-
rynge of hys matter , and the

same daye when the matter
shoulde be hearde , the greate
manne broughte on hys syde a
greate syghte of Lawyers for
hys counsaile , the gentylwo-
man had but one man of lawe:
and the great man shakes hys

Lawyers are
lyke Shopt
chenners that
serue where
they may ha-
ue most mo-
ney.

E.ii.

so,

The seconde sermon

so that he can not tel what to do,
so that when the matter came to
the poynte, the Iudge was a
meane to the Gentyll woman,
that she wold let the great man
haue a quietnes in her lande. I
beseeche youre grace that ye
wyl loke to these matters.

Hearc them your selfe. Vpene
your Iudges: And heare poore
mens causes. And you proude
Iudges herken what God say-
eth in his holy booke: Audite illos,
ita paruum ut magnum. Hearc them
sayeth he, the small as well as
the greate, the poore as well as
the ryche. Regarde no person,
fearc no man. Why? Quia domini
iudicium est. The iudgement is
Goddes.

Marcke thys saytngc thou
proude Iudge: The deuyl wyl
brynge

Of M. Katpmer.

crynge thys sentence at the
daye of Dome . Hel wyl be ful
of these Iudges if they repente
not and amende.

They are worse then the wyck- Luke 7. xviij
ked Iudge that Chryste spea-
keth of , that neyther feared
God , nor the worlde . There
was a certayne wyddowe that
was a suter to a Iudge, and she
met hym in euery corner of the
streete, crynge . I praye you
heare me , I beseeche you heare
me , I aske nothyng but ryght

When the Iudge sawe hyr
so importunate, though I feare
neyther God, sayth he, nor the
worlde, yet bycause of hyr im-
portunatnes I wyl graunte
hyr requeste.

But our Iudges are worse
then thys Iudge was . For
E.iii they

The seconde sermon

Except before they wyll neyther heare men for
re except that Gods sake, nor feare of þ world,
is to save ex- nor importunatenes, nor anye
cept yt be for thing else. Yea some of them wil
money.

commaunde them to warde, yf
they be importunate. I heard
saye, that when a suter came to
one of theym, he saied: What fe-
low is it that geueth these folke
counsayll to be so importunate?
he would be punished and com-
mytted towarde. Mary syr, pu-
nysh me then, it is euen I that
gaue them counsayll, I woulde
gladye be punyshed in suche a
cause. And yf ye amend not, I
wyl cause the to crye oute vpon
you styl: euē as long as I lyue.
I wyll do it in dede, but I haue
troubled you long. As I began
wyth thys sentence. *Quaecumque*
scripta sunt, &c. So wil I end now
wyth

Of M. Katpmer.

with this texte. Beati qui audierit
vbi dei, et custodiunt illud: Blessed are
they that heare the word of god
and kepeth it. There was an o-
ther sute, & I had almost forgot-
ten it. There is a pooze womā
lyeth in the fflete, and can not
come by anye meanes that she
can make, to her answer, and
woulde fayne be baylled, offe-
rynge to put in suerties worth
a thousande pounde and yet
she can not be heard. We thynk
this is a reasonable cause, it is
great pitie & such thinges shold
so be. I beseech God, that he wyl
graunte that all that is amysse
may be amended & we may heare
hys word, & kepe it, that we may
come to the eternall blisse, to the
whych blysse I beseeche GOD
to byng both you & me. Amen.

The pooze
womā lpyng
in the fflete,

E.iiii.

The

The thyrd

Sermon of Mayster Hughe

Satpmer, whpch he preached before
the kynge wpthin hys graces

Palapce at Westmminster

the .xxij. dape of

Marche.



Vecunq[ue] scripta sunt ad
nostram doctrinam scripta
sunt. All thinges that
are wrytten, are wryt-
ten to be oure doc-
trine. All thynges that be wryt-
ten in Gods holpe Boke, the
Byble, were wrytten to be oure
doctrine longe befoze our tyme,
to serue from tyme to tyme,
and so forth to the worldes
ende.

Ye shall haue in Remem-
braunce, mozte benynge and
gracyouse Audiance, that a
prea-

Of M. Latimer.

preacher hath.ii. offices, and a preacher
the one to be vsed orderly after hath two offi-
an other. ces.

The fyrste is Exhortari per sanā i.
doctrinam. To teach true doctrine To teache
He shall haue also occasion of true doctrine
tentymes to vse an other, & that
is. Contradicentes conuincere. To re= ii.
prehende to conuynce, to con= To confute
fute gaynesayers and spurners gapnsayers &
agaynst the truth. spurners a-
gainst y troth

Whye : you wyl saye, wyl
anye bodye agayne saye true
doctryne, and sound doctryne?
Well, let a preacher be sure, that
hys doctrine be true, & it is not
to be thought, that anye bodye
wil gayne saye it. If. S. Paule
had not forscene that ther shold
be gayne sayers, he hadde not
neadde to haue appoynted the
confutation of gayne sayinge.

Was

The thyrde sermon

Preachers
hane ener had
gayn sayers

Was there euer yet preachers, but there were gayn sayers: that spurned: that winster: that whympered agaynste hym: that blasphemed, that gayne sayed it:

Exo. viij. bish.
ix. x.

When Moyses came to Egypt wyth sounde doctrine, he had Pharao to gayne saye hym. Jeremy was the minister of the true worde of God, he had gayn sayers the priestes, and the false Prophetes borne vp by Achab,

iii. King. xviij

Ely had all Bals priestes supported by Iesabel to speake agaynste hym.

Math. xij. xv.
xvi.

John Baptiste and oure Sauoure Iesus Chyrste, had the Phariseis, the Scribes, and the priestes gayn sayers to theym.

Actes. xxviij.

The Apostles, had gayn sayers also, for it was sayde to saynet Paul

Paule at Rome:

Notum est nobis quod ubique secte huius
contradicatur: We know that eue-
ry man doth gayne say this ler-
nyng. After the Apostles tyme
the trueth was gayne sayed w
tyrantes, as Nero, Maxentius,
Domitianus, and suche lyke,
and also by the doctrine of wyc-
ked heretikes.

Eusebius de
temporibus.
Historia ec-
clesiastica.
Antonius sa-
bellicus.

In the poppysh masse tyme, ther
was no gayn sayinge, all thyn-
ges seemed to be in peace, in a
concorde, in a quiet agreement.

We were the
at a peace w
the deuyl and
at debate w
God.

So longe as we had in adora-
tion, in admiration, the poppysh
masse, we were then wythoute
gaynsayinge. What was that?
Thesame þ Chryst speaketh of.

Cū fortis armatus custodierit atrium &c.
When Sathan the deuyl hath
the guydyng of the house, he
kepeth

The thyrde sermon

kepeth al in peace that is in his
possession: whan Sathan ruleth,
and beareth dominion in
open Religion, as he dyd with
vs whē we preached pardō mat-
ters, purgatorie matters, & pyl-
gremage matters, all was qui-
et. He is ware inoughe, he is wi-
ly, and circūspect for stirryng by
any sedicion. When he kepeth
his terrytoiry al ys in peace.

Yf there were anye manne
that preached in England in ti-
mes past, in the popes tymes,
(as peradventure there was. A
oz. iii) strayght ways he was ta-
kē & napped in þe head wyth the
title of an heretique. When he
hath the religion in possession,
he sturreth vppe no sedycion,
A warrant yow.

How many discentryons hane
we

Of M. Latimer.

we hearde of in Turkye: But a
fewe I warrant you. He bu- The deuyl
seth hym selfe there wth no makes no
discention. For he hath there do dissention in
minion in the open Relygion, & Turkye
neadeth not to trouble hym selfe
any further.

The Jewes lyke conuagates
where so euer they dwell (for No hereses
they be disperst and be trybuta- amongest the
res in all contryes where they Jewes.
inhabyte) loke wheather ye here
of anye hereses amouge them:

But when ^{toztis superuenerit} whe
one stronger then the Deuyl,
cometh in place, whyche is oure
Sauour Iesus Chryste, and
reueleth hys worde, then the When y deu
Deuyl roareth, then he besty- uil beltyreth
reth hym, then he rayseth diuer- him & plaieth
sytye of opinions to sclaunder hys parte.
Gods word. And yf euer cōcord
should

The thyrde sermon

Preachers
are noted to
be the cause
of sedition,

The. xvi. of
Mat. Mark.
viii. Luk. ix.

Shoulde haue bene in Religyon.
when shoulde it haue bene but
when Chyrste was here? Ye
fynde faulte wyth preachers,
and saye, they cause sedition.
We are noted to be rash, and
vndiscret in our preachynge.
Yet as discrete as Chyrste was
ther was diuersitie, yea, what
he was him self. For when he as-
ked what men called hym. Hys
Apostles answered hym. Some
saye, you are Iohan Baptiste.
some saye, you are Helias, and
some saye, you are one of the
prophetes, and these were they
that spake best of him. For some
sayed, he was a Samaritane,
that he had a Deuyll wythin
him, a gloser, a drincker, a pot-
companion.

There was neuer Prophet
to be

Of M. Latimer.

to be compared to hym, and yet
was there neuer more dysfentio
then whē he was, and preached
hym selfe.

Ther was
neuer so great
dissentio as
when Christ
preached.

If it were contraried thē, wil ye
thynke it shal not be contraried
nowe, when charitye is so colde
and iniquitye so stronge? Thus
these backebyters, and sclann-
derers must be conuincid.

Saynte Paule sayed: There
shall be intractabiles, that wpll
whynpe and whyne, ther shall
be also Hamiloqui, vayne spea-
kers. For the whyche Saynte
Paule appoynteth the preacher
to stoppe theyr mouthes and it
is a preachers offyce to be a
mouthe stopper.

ij. Tymo. iij.

A preacher
offyce is to be
a mouthe stop-
per. But not
to haue hys
one mouthe
stopped wpph
a benefice or
a bps hop rike

Thys daye I muste som-
what do in the seconde offyce,
I muste be agayne sayer, and
I

I must stoppe theyr mouthes,
conynce, refell, and confute
that they speake sclaūderouse-
ly of me.

There be some gaynesayers
gayne sayers, for there be some
sclaūderouse people, bayne-
speakers, and intractabiles wher
I muste nedes speake agaynst.

But fyrste I wyl make a
shorte rehersall to put you in
memorve of that, that I spake
in my last Sermon. And that
done, I wyll confute one that
sclaūdereth me. For one there is
¶ I must nedes aunswere vnto,
for he sclaūdreth me for my
preachynge before the kynges
maiestye. There be some to
blame, that when a preacher
is weare, yet they wyll haue
hym speake all at once.

The thyrde sermon

Ye must tary tyll ye here moze.
Ye must not be offended tyll ye
here the rest. Here all and then
iudge al. What ye are very ha-
stie, very quicke with your prea-
chers: But befoze I enter fur-
ther into thys matter I shal de-
sire you to praye. &c.

Fyrst of all as touchinge my
first sermon, I wyl runne it o-
uer ^{curfioze.} rpppyng a litle the The Epilo-
ge, or rehearsal
of the spalte
sermon.
matter. I brought in an hysto-
rye of the Byble, excptyng my
audience to beware of by wal-
kynges, to walke ordinatlye,
playnly, the kynges hygh way,
and a grete to that, which stādeth
wth the order of a Realme.

I shewed you how we were vn-
der the blessing of God, for our
kyng is Nobilis, I shewed you
we haue a noble kyng. True

f.i.

inbe

in heritoure to the crowne wyth
out doubte. I shewed further-
more of his godly education he
hath suche scholemaisters as
can not be gotten in all the Re-
aume againe. Wherefore we may

The Ippnges
Scole master-
res are pray-
sed worthelp.

be suer that God blessed this re-
aume, all thoughe he cursed the
reahne, whose ruler is a chyld,
vnder whō the officres be clym-
bynge, and gleyppnge, flurypnge,
scratching, and scrappnge, and
volupteously set on banketyng
and for the mayntenaunce of
theyr voluptuousnes, go by wal-
kes. And althoughe he be yong

The Coun-
saile of Eng-
land haue
their cōdyng
and worthpe
praple

he hath as good, and as sage a-
counsaille, as euer was in Eng-
land, which we may well knowe
by their godly procedinges, and
settyngge fourthe of the worde
of God: Therefore lette vs not

The thyrde sermon

be worse then the styffe necked
Jewes. In kynge Josias time,
(who beyng yonge dyd alter
chaunge and corrette wonder-
fully the religion) it was neuer
heard in Jewry that the people
reppned or sayed, The kynge is
a childe. This geare wyl not last
loge. It is but one or two mens
daynges. It wyl not but for
a tyme. The kynge knoweth it
not. Wo worth that euer suche
men were borne. Take hede lest
for our rebellion God take hys
blessyng a waye from vs. I en-
tered into the place of the kyn-
ges pastyme. I tolde you howe
he muste passe hys tyme in rea-
dyng the booke of God (for that
is the kings pastyme by goddes
appoyntemente) in the whyche
booke he shal lerne to feare god,

The people
dyd not re-
ppne agaynst
kynge Josias
as in hys mi-
norite.

What is a
prynces lphie
pastime.

I.ii,

Oh

God is care-
full for a kyn-
ges house and
the order of
same.

Oh howe careful God is to
set in an order all thynges that
belong to a kynge in his cham-
ber, in hys stable in hys trea-
sure house.

The kinge is
in euery man-
nes mouth
when it ma-
kes for their
purpose.

These peuishe people in this
Realme haue nothyng but the
kynge, the kinge in theyr mou-
thes, when it maketh for their
purpose. As there was a doctour
that preached, the kynges mai-
esty hath his holy water, he cre-
peth to the crosse, & the thei haue
nothyng but the kynge the
kynge in their mouthes. These
be my good people that must
haue their wouthes stoppe, but
if a man tell them of the kynges
proceedynges, now they haue
theyr shyftes, and theyr puttes
saying, we may not go before a
lawe, we maye bzeake no order.

Mapn for
shyftes and
put offes.

These

The thyrde sermon.

These be the wicked preachers,
ther mouthes muste be stoppe,
these be the gapers. An-
other thing ther is þat I told you
of. Of eleaſtne cor regis. etc. The A kynge must
kynge must not be proude ouer not be proude
his brethren. He must order his
people wyth brotherly loue and
charitie. Here I brought in ex-
amples of proude kynges. It iii. Kynodes of
is a great pryde in kynges and pub in a king
maiestrates when they wyll not
heare, nor be comfortable to the
sound doctrine of God. It is an
other kynde of pryde in kynges
whē they thynke themselves so
high, so lofty, that they disdain
to thinke it not for their honour
to heare poore mens causes the
selues. They haue claubackes clawe backes
þat say vnto the. What sir: what and docter
nede you to trouble your selfe: ppcke mote &
take hys fellowe
a boutte hym.

¶ iii.

Clawbaches
counsel,

A King must
praye as wel
as rede,

Salomon
praied for
wysedome.

take you your pleasure, hunte,
Hauke, daunce, and dallye,
let vs a lone: we wyl gouerne
and ordein the commune weale
matters well ynoughe, woth
worth them, they haue bene the
rote of al myschiefe and destru-
cion in this Realme. A kynge
ought not only for to reade and
stude, but also to praye. Let
hym bozowe example at Salo-
mon, who pleased God byghlye
wyth his petition, desyringe no
worldely thynges, but wysdom,
which God did not onely graunt
hym, but because he asked wys-
dome, he gaue hym manye mo-
thynges. As ryches, honour
and such lyke. Oh, how it plea-
sed God that he asked wysdome.
And after he had geue him this
wysdome he sent hym also occa-
sion

The thyrde sermon.

son to vse the same by a couple
of strumpets. Here I told an ex
ample of a meke kynge, who, so
continued, vntyll he came into
the company of strange women
he herd them not by meanes, or
by anye other, but in hys owne
person, and I thinke verely the
naturall mother had neuer had
her owne child if he had not herd
the cause hym selfe, They were
meretrices. Moores althoughe
some excuseth the matter, & say
they were but typlers, suche as
bepe alehouses. But it is but so
ly to excuse the, seing the Jewes
were such, & not vnlike, but thei
had theyr stewes & the maynte-
uaunce of whordom as they had
of other vices. One thyng I
must here desier you to reforme
my lords. You haue put downe

Salomon
herd the cau-
ses & cōplain-
tes of his peo-
ple in hys
own person.

J.iiii.

the

M. Latimers
request to
the lordes for
the abolishe
met of whor-
dome.

the Stues. But I praye you
what is the matter a mended?
what a uapleth that ye haue
but changed the place, & not ta-
ken the whordome awaye. God
shoulde be honored euery where
for the scripture sayth. Domini
es terra et plenitudo eius. The earth
and the lād is the Lords. What
place shoulde be then wythin a
Christiā realme left, for to disho-
nour God. I must nedes shewe
you such newes as I here. for
thoughe I se it not my selfe, not
withstāding it cometh faster to
me then I wold wythe. I do as
S. Paule doth to the Corinthiās
Auditur in uos stuprum. There is
such a whordome amonge you
as is not amonge the gentiles.
So lykewyse. Auditu, I here say
hate ther is suche whordome in

The thyrde sermon

Englande as neuer was sene
the lyke. He charged all the Co-
rinthians for one mans offence
sayinge. They were al guilty for
one mans synne, if they woulde
not correcte and redresse it, but
wynke at it. Lo, here may you se
how that one mans synne pollu-
ted al Corinth. A litle leauen as
S. Paule sayeth, corrupteth a
greate deale of dowe. Thys is,
Communicare alienis peccatis, to be
partaker of other mens synes I
aduertise you in Goddes nanie
loke to it. I here sai, ther is now
more whoredome in London,
the euer ther was on the banke.
These be the newes I haue to
tell you. I feare they be true.
Ye oughte to here of it, and re-
dresse it, I here of it, & as Paul
sayth, *Aliqua ex parte credo*.

Ther is more open whoredome
more

All the Corin-
thians char-
ged for one
mans synne

More whore
domin london
the euer there
was on the
banke.

Of M. Latimer.

more stuede whozedome then e-
uer was before. For Gods sake
let it be looked vpon. It is your
office to se vnto it. Nowe to my
confutation. Ther is a certaine
man that thortely after my first
sermon, beyng asked if he had
bene at the sermon that daye, an-
swerd, yea: I praye you sayd he
how lyked you hym? Mary say-
ed he euen as I lyked hym al-
wayes, a sedicious fellowe. Oh
lord he pinched me ther in dede
Nay he had rather a ful bitte at
me. Yet I comfort my self with
that, that Christ hym selfe was
noted to be a fluterer vp of the
people agaynst the Emperour,
and was contented to be called
sediclouse. It be comuech me to
take it in good worth, I am
not better then he was. In the
kynges

Of one that
reported M.
Latimer to
be a sedicious
fellowe.

Christ was
noted for a se-
diclouse fluter-
er of the peo-
ple.

The thyrde sermon

kings daies that dead is, a mea-
nye of vs were called together
before hym to save our myndes
in certayne matters. In the end
one kneleth me downe, and ac-
cuseth me of sedicio, that I had
preached sediciouse doctrine. A
heauye salutacion, and a harde
poynt of suche a mans doyng,
as yf I shoulde name hym, ye
woulde not thinke it. The king
turned to me and sayed. What
say you to that syr? The I kne-
led downe, and turned me fyrste
to myne accuser, and required
hym.

How so, Ca-
timer was ac-
cused to oure
late kyng of
famous me-
mory kyng
Henry the
eighth and
hys answere

Syr what forme of prea-
chinge woulde you appoynt me
to preache before a kyng?
Would you haue me for to prea-
che nothyng as concernyng
a kyng, in the kynges sermo?
haue

His answer
to the kyng

Haue you any commission to
poynt me what I shall preach?
Besydes thys, I asked hym dy-
uers other questions, and he
wold make no answeere to none
of them all. He had nothynge to
say. Then I turned me to the
Kyng, and submitted my selfe
to hys Grace and sayed I ne-
uer thoughte my selfe worthy,
nor I neuer sued to be a prea-
cher before youre Grace, but I
was called to it, & would be wyl-
lyng (if you mislyke me) to geue
place to my betters. For I grūt
ther be a great many more wor-
thy of the rounge thē I am. And
if it be your graces pleasure so
to allowe thē for preachers, I
could be contēt to bere their bo-
kes after theym. But if your
Grace allowe me for a preacher
I

The thyrde sermon

I woulde desyre your grace to
 geue me leaue to discharge my
 cōciēt. Geue me leaue to stame
 my doctrine accordyng to myne
 audyce. I had byne a very dolt
 to haue preached so, at the boz-
 ders of your realm, as I preach
 before your grace. And I thāke
 almyghtye God, whych hath al-
 wayes byne remedy, that my
 sayynges were well accepted of
 the kynge, for lyke a gracious
 Lord he turned into a nother
 communicacyon. It is even as
 the scripture sayeth. Cor Regis in
 manu domini, the Lorde dyrected
 the kynges hart. Certaine of my
 frendes came to me wyth teares
 in their eyes, and tolde me, they
 loked I should haue bene in the
 tower the same nyghte. Thus
 haue I euer moze bene burde-
 ned

In preaching
 we must haue
 respecte to the
 place and to
 the personnes

Of M. Latimer.

M. Latimer
was ever hoi
de of sedicion
and yet stpl
charged and
burdened
ther with.

ned wyth the worde of sedition.
I haue offended God greuou-
slye, transgressyng hys law; and
but for his remedy and his mer-
cy, I woulde not loke to be sa-
ued. As for sedition, for oughte
that I knowe, me thynkes, I
shoulde not nede Chryste, if I
myght so say. But if I be cleare
in anye thyng, I am cleare
in thys. So farre as I knowe
myne owne herte, there is no
man further from sedicion then
I, whiche I haue declared in
all my doynges, and yet it
hath bene euer layed to me. An
other tyme, when I gaue o-
uer myne offyce, I shoulde haue
receyued a certayne dutye that
they call a Pentecostall it came
to the summe of fyfthe and fyue
pound, I sent my commissarye
to

The thyrde sermon

to gather it, but he coulde not
be suffered. For it was sayed a
sedicion should rylse vpon it.

How. M. La
tiner hys pe
tecolat was
deteined and
vpon what
shell.

Thus they burdened me euer
wyth sedicion. So thys gentil-
man comyneth vp nowe wyth
sedicion. And wott ye what? I

chaunched in my last Sermon
to speake a mery worde of the
newe shilling (to refreshe my au-
ditory) howe I was lyke to put

Of the newe
shyllynge.

away my newe shillynge for an
olde grote, I was herein noted
to speake sediciously. Yet I co-
fort my self in onethyng, that I
am not alone, and that I haue
a fellowe. For it is, Consolatio mi-
serorum. It is the comforte of the
wretched to haue companie.

Whē I was in trouble, it was
obiected, an sayed vnto me that
I was singular, that no man

M. Latimer
noted of a
singalaritie.

thoughe

thought as I thought, that I
 loued a syngularyte in all tha
 I dyd, and that I tooke away
 contrarpe to the kynge, and the
 whole parliamente, and that I
 was trauayled wpyth them, that
 had better wyttes then I, that
 I was contrary to the al. Ma-
 rpe syz thys was a soze thunder
 bolte. I thought it an yrk some
 thyng to be a lone, and to haue
 no fellowe. I thoughte it was
 possyble it myghte not be true
 that they tolde me. In the .viij.
 of Iohn the Priestes sente out
 certayne of the Iewes to byng
 Christ vnto theym byolentlye.
 Whē they came into the temple
 and harde hym preache, they
 were so moued wpyth his preach
 ynge, that they returned homr
 agayne, and sayed to them that
 sente

Of M. Catpmer.

sente them. Nunquam sic locutus est
homo ut hic homo. There was ne-
uer man spake lyke thys man.

Then answered the Pharyses:

Num et vos seducti estis ? What ye

braynsycke fooles , Ye hoddye

peckes . Ye doddye poulles , ye

huddes , do ye beleue hym ? are

ye seduced also ? Nunquis ex Prin-

cipibus credidit in eum.

A paraphra-
stical exposi-
tion,

Did ye se any great man, or any
great offycer take hys part: doo
ye se any boddy follow hym, but
beggertye fyschers, and suche as
haue nothynge to take to:

Nunquis ex Pharisaeis: Do ye se any
holp man: any perfect man: any
learned man take hys parte:

Turba que ignorat legem execrabilis
est. Thys laye people is accur-
sed, it is they that knowe not the
lawe, that takes hys parte, and

G. i. none

The thyrde sermon
none elles.

The byshop-
pes called the
people igno-
raunce & they
were y^e cause
of it the selus

Lo here the Pharises had
nothyng to choke the people,
wyth al, but ignoraunce. They
dyd as oure byshoppes of Eng-
lande, who vpbzayded the peo-
ple alwayes wyth ignoraunce,
where they were the cause of it
them selues. There were sayeth
saint Iohn. Multi ex principibus
qui crediderunt in eu. Manye of the
chyrche menne beleued in hym,
and that was contrarpe to the
Pharisysses saying, Oh then by
lyke they belyed him, he was not
alone.

M. Latimer
hath gotten
flap the pro-
phet to be his
companion,
in sedicion

So thoughte I, there be-
moze of myne opinion then I,
I thought I was not alone. I
haue nowe gotten one felowe
moze, a companyon of sedytton,
and wot ye who is my felowe?
saye

Of M. Catymmer.

saye the Prophete, I spake but
of a lytle preaty shyllynge. But
he speaketh to Hierusalem af-
ter an other sorte, and was so **Marke well**
bold to meddle with theyr coine **hys termes.**

Thou proude, thou couetouse,
thou hautye cytye of Hierusa- **Esay med-**
lem. Argentum tuum uersum est in sco- **led wyth the**
riam. Thy syluer is turned into, **copie of the**
mynte

what? into testyons? Scoria, in
to drosse. Ah sedicionse wrecche,
what hadde he to do wyth the
mynte? Why shoulde not he
haue lefte that matter to some
mayster of policy to reprove?

Thy siluer is drosse, it is not
fine, it is counterfaite, thy siluer
is turned, thou haddest good
syluer. What pertayned that to
Esay? Mary he espyed a pece of
diuinity in that polict, he threat-
neth the goods vengeaunce for

E.ii.

it

Two causes it. He went to the rote of the mat-
 why monepe ter, whych was couetousnes. He
 in Elapes ty- espyed two poyntes in it, that ey-
 me was more there it came of couetousnesse,
 basoz & worse whych became hym to reproue,
 or els that it tended to the hurte
 of the poze people, for thenough
 tynes of the syluer was the occa-
 syon of dearchy of all thynges in
 the Realme. He imputeth it to
 them as a greate cryme. He may
 be called a mayster of sedicion in
 dede. Was not this a sedyciouse
 harlot to tell them thys to theyr
 beardes: to theyr face?

This sedyciouse mā goeth al
 so forthe, saying: Vinum tuum mix-
 tum est aqua. Thy wyne is myx-
 tured wyth water. Here he mede-
 leth wyth binteners, be like ther
 were bzuers in those dayes, as
 ther be now.

Elape mede-
 leth wyth bin-
 teners.

Of M. Ratpmer.

It had bene good for our mis-
sal pꝛeſtes to haue dwelled in
that cōtrey, for they might haue
bene ſure to haue hadde theyꝝ
wyne wel myngled wyth water. M. R. was
I remembre how ſcrupuloſe ſumthynge
I was in my tym of blyndneſſe ſcrupulous,
and ignoraunce, when I ſhuld when he was
ſaye maſſe, I haue put in water a maſſe ſapet,
twyſe or thryſe for ſaylyng, in ſo in delapynge
muche when I haue bene at my wyne
Memento, I haue had a grudge
in my conſcience, fearynge that
I hadde not putte in Water
ynoughe.

And that which is here ſpoken ſape ſpoke
of wine, he meapeth it of al artes of one byce
in the cty, of al kindes of ſacul but he mente
ties, for they haue al theyꝝ mede pt of mo,
les and mynglynges. That he
ſpeaketh of one thyng, he men-
neth generally of al. I muſt tell

G.iii.

you

Cloth makers
are be-

come **Potica**
rpes, and yet
professe them
selues to be
Gospellers.

you more newes yet.

I here saye, ther is a certayne
comynge come vp in myrnyng
of wares.

Howe say, you were it no won-
der to here that clothe makers
shoulde be come poticaries.

Yea and as I heare saye,
in suche a place, where as they
haue professed the Gospel, and
the word of God most earnestly
of a longe tyme. Se howe busie
the Deuyll is to sclaunder the
word of god: Thus the pore go-
spel goeth to wracke. Yf his clo-
the be .xviii. ye ardes lōg, he wil
set hym on a racke, and stretch
hym out wyth ropes, and racke
hym tyl the senewes shryncke a
gayne, whyles he hath brought
hym to .xxvii. yardes. Whē thei
haue broughte hym to that per-
fection, they haue a pretye scate

to

A pretti kynd
of multipli-
ing.

Of M. Ratpmer.

to thyeke hym agayne. He makes me a powther for it, and playes the poticary, thei cal it floke pouthen they do so in corporate it to the cloth, that it is wonderfull to consider, truly a goodly inuencion.

Folke potw
ther.

O that so goodly wyttes should be so yll applyed, they maye wel deceiue the people but they can not deceiue God. They were wont to make beddes of flockes and it was a good bed to. Now they haue turned theyr flockes into pouthen to playe the false sheues with it. O wicked diuell what can he inuent to blaspheme Goddes worde? These mixtures come of couetousnes. They are playne theft. Woo worthe that these flockes should so flatter the worde of God.

These mix-
tures and
multipli-
ges are theft.

G.iiii.

As

The thyrde sermon

As he sayed to the Jewes, thy
wyne is myngled wyth water,
so myghte he haue sayed to vs
of thys Lande. Thy clothe is
myngled wyth flockepowder.
He goeth yet on. Thys sedicy-
ouse man reproueth thys hono-
rable cytye, and sayed: Principes
tui infideles. Thou lande of Iye-
rusalem, thy magystrates, thy
Iudges are vnfaythfull, they
kepe no touche, they wyl talke
of many gape thynges, they wyl
pretende thys and that, but they
kepe no promise. Thei be worse
then vnfaythfull, he was not
afrayed to call the offycers vn-
faythful. Et socii furum. Felowes
of theues, for theues and theues
felowes, be all of one sorte.
They were wonte to saye. Aske
my felowe yf I be a thiefe. He
calletth

Esape was
sumwhat ho-
mely: when
he calleth the
magystrates,
vnfaythfull
and fellowes
of theues.

callesth Prynces theues. What?
 Prynces theues? What a sedy-
 couse harlot was thys? was he
 worthy to lyue in a commune
 wealth that would call Prynces
 on this wyse, felowes of theues?
 Had they a standynge at sho-
 ters hyl, or Stangat hoole to
 take a putle? Why? dyd they
 stande by the hyghe waye syde?
 Dyd they robbe? or breake open
 any mans house or doze? No,
 no. That a is grosse kind of the
 upnge. They were prynces, they
 had apyrcelye kynde of theue-
 pnge. *Omnes diligunt mueria.*

They all loue byrbes. Bybery
 is a pryncely kynde of theupng.
 They wyl be waged by the rich,
 eyther to geue sentence agaynst
 the pooze, or to put of the pooze
 mannes causes. This is the no-
 ble

There are two
 kynde of the-
 upnges, a
 grosse kynde
 of theupng &
 a pryncely
 kynde of the-
 upnge.
 Bybery is a
 kynde of
 theaupnge.

The thyrde sermon

Bypbes have
gotten a new
name and vn-
der a coloure
are called ge-
ntil rewardes,
but that is
not their chri-
sten name.

We are wor-
se then the
stiffe necked
Jewes.

ble theste of princes and of ma-
gistrates. Thei are bybetakers
Nowe a dayes they call theym
gentle rewardes, let them leaue
their colourynge, and cal them
by their Christian name. Byp-
bes. Omnes diligunt munera. All
the prynces, all the Judges,
all the Priestes, all rulers are
bypbers. What? were all the
magistrates in Ierusalem, all
bypbe takers? none good? No
doubte there were some good,
This word omnes, signifieth the
mooste parte, and so there be
some good I doubt not of it in
Englande. But yet we be farre
worse then those styfnecked Je-
wes. For we reade of none of
the þe winsted, nor kicked against
Esaies preachinge, or sayd þe he
was a seditious fellowe. It be-
houeth

Of M. Latimer.

houeth the magistrates to be in
credite & therfore it might seme
þe Clay was to blame to speake
opeli against the Magystrates.

It is verpe sure that they that
be good wyl beare, and not
spourne at the preachers, they
that be faultye they must a-
cher.

mende, and neyther spourne,
noz wynse, noz whyne. He that
syndeth hym selfe toeched or
galled, he declareth hym selfe
not to be vpryght.

The good
wyl not spur
ne noz hycke
at the prea-
cher.
So it faryth
by a galled
horse.

No worth these gistes, they
subuerte iustyce euerye where.

Sequuntur retributiones. They fo-

lowe bybes. Some what was
geuen to them befoze, and they

muste nedes geue somewhat a-

gaine, for gisse gasse was a good
felow, thys gysse gasse led them

clene fro iustice. Thei folow gif

tes.

Gysse Gasse
was a good
fellowe.

The thyrde sermon

A good fellowe on a tyme had
an other of hys frendes to a
bzeakefaste, and sayed: Yf you
wyl come you shalbe welcome,
but I tel you afore hande, you
shal haue but slender fare, one
dysh and that is al, what is that
sayed he? A puddynge, and no-
thyng els. Mary sayed he, you
can not please me better, of all
meates that is for myne owne
toth, you may draw me round a
bout the town with a pudding.

A good fel-
low was bid-
de to bzeak-
fast to a pud-
dyngge.

They follow
bythes as
fast as the fel-
low dyd the
puddynge

These bybyngge magystrates,
and indges follow gystesfaster,
then the felowe woulde followe
the puddynge,

I am contente to beare the
title of sedicio wyth Clay. Tha-
kes be to God, I am inot alone
I am in no syngularite, Thys
same man that layed sedycyou
thus

Of M. Latpmer.

thus to my charge, was asked
an other tyme, whether he were
at the sermon at Paules crosse
he answered that he was there,
and beyng asked what newes
there. Mary quod he wōderful
newes, we were there cleane ab-
solved, my Mule and al had ful
absolution, ye maye se by thys,
that he was suche a one that
rode on a mule and that he was
a gentylman.

Of the stont
i hornesful gē-
tilman which
saped y he &
hys mule had
tul absolucio
at Paules
crosse,

In dede hys Mule was wy-
set then he, for I dare saye, the
Mule neuer sclaundered the
Preacher. Oh what an buhap-
pychaunce had thys Mule to
carve suche an Assle vppon hys
backe. I was there at the ser-
mon my selfe. In the end of hys
sermon he gaue a generall ab-
solucion, and as farre as I re-
mem

The thyrde sermon

The preach-
ers wordes.
in hys abso-
lucion

Mule.

member these , or suche othe
lyke were hys wordes , but at
the leaste I am sure , thys was
hys meanynge , As manye as
do knowledg your selues to be
synners , and confesse the same
and standes not in defence of it ,
and hartelye abhorreth it , and
wil beleue in the death of chryst,
and be confozmable therunto,
Ego absoluo uos, quod he . Nowe
saeyth thys gentylmā, his mule
was absolued. The preacher ab-
solued but suche as were sorre,
and dyd repente . Be lyke then
the dyd repent her stumblyng,
hys Mule was wyser then he a
greate deale . I speake not of
wozldely wysedome , for therein
he is to wylse, yea, he is so wylse,
that wylse men maruayle , howe
he came trulpe by tenth parte
of

Of M. Latimer.

of that he hath. But in wysdom
which consisteth In rebus dei, In
rebus salutis, in godelye matters,
and appartaynyng to oure scl-
uaciō, in this wysdome he is as
blynd as a beate. They be. Tan
quam equus et Mulus, in quibus non
est intellectus. Lyke Horses and
Mules, that haue no vnderstan-
dyng. If it were true that the
Mule repented hyr of her stum-
bling I thynke she was better
absolued then he. I praye God
stop hys mouth, or els to open it
to speake better, and more to his
glozy: An other man quickned
with a word I spake (as he saue
ed opprobriouslye agaynst the
nobilitie that theyr chyldre dyd
not set fourth Gods worde, but
were vnpreachynge prelates)
was offended wyth me.

The mpre-
pore of M.
Latimar is
worldly wise
but in godlye
matters, as
blynde as a
beatael.

A charptable
whpthe of
M. Latimar

Howe tender
and depre-
eared men of
these dayes
be, that had
rather com-
mpt. xx. faul-
tes then here-
tel of one

I

The fourth sermon

Poorer mens
sonnes for the
most part ha-
ue ever traue-
led about the
settyng forth
of Goddes
worde.

Johannes
Alasco,

It is honora-
ble for the
Kynge to be
munifical &
liberal to-
ward the lear-
ned.

I did not meane so, but that
some noble mens chyldren had
set forth Goddes worde, how be
it the poorer mennes sonnes haue
done it alwayes for the mooste
parte. Iohannes Alasco was
here a greate learned man and
as they saye a noble man in hys
contrye, and is gone hys waye
agayn, if it be for lacke of inter-
taynemente, the more pytye. I
woulde wyshe suche men as he
to be in the realme, for the rea-
me shoulde prospere in recey-
uyng of them. Qui uos recipit, me
recipit. Who receyueth you re-
ceiueth me (sayed Christe) and it
shuld be for the kynges honour
to receyue the and kepe them. I
hearde saye Mayster Melanc-
ton, that greate clarke, shoulde
come hyther. I woulde wyshe
hym

Of M. Catpmer.

hym, and suche as he is to haue
CC. pound a yere. The kig shold
neuer wante it in hys coffers at
the yeres ende. There is yet a-
monge vs. ii. great lerned men
Petrus Martyr, and Bernar- Petrus mar-
dyne, whych haue a. C. markes tyr and Ber-
a pece. I woulde the kynge nardine. Dch
wold bestowe a thousand pound ire.
on that sort. Nowe I wil to my
place againe. In the later ende
of my sermō I exhorted iudges
to heare the small as wel as the
great. Iuste quod iustum est iudicate.
You must not onelye do iustyce,
but do it iustlye. You must ob-
serue all circumstances,
You must geue iustyce, and mi-
nister iust iudgement in time.
For the delaynge of matters
of the poore folke, is as synfull
before the face of god as wrong
H. i. iud-

The thyrde sermon

The parable of the wicked Judge.

Iudgemente. I reherſed here a parable of a wycked Iudge, whiche for importunities ſake herde the pooze womans cauſe, &cetera. Here is a comfortable place, for al you that crye oute and are oppreſſed. For you haue not a wycked iudge, but a mercifull iudge to call vnto I am not ſo ful of ſolyshe pytpe, but I can conſyder well ynoughe, that ſome of you cōplayne with out a cauſe. They wepe, they wayle, they mourne I am ſure ſome not wyth oute a cauſe. I dyd not here reproue all iudges, and finde faute wyth all. I thinke we haue ſome as painfull magiſtrates, as euer was in Englande, but I wyll not ſweare they be all ſo, and they that be not of the beſt, muſte be con-

Some as paynefull magiſtrates in Englande euer was,

Of M. Latpmer.

contente to be taught, & not dis-
dayne to be reprehended,

David sayeth: Erudimini qui iu-
dicatis terram. I referr it to your
conscience.

A good lea-
son for suche
as are magi-
strates, but
none of the
best.

Vos qui iudicatis terram. Ye that
be iudges on the earth, whether
ye haue heard pooze mēnes cau-
ses wyth expedience or no, Ye
ye haue not, thē erudimini, be con-
tent to be touched, to be tolde.

You wydowes you orphanes
you pooze people, here is a con-
fortable place for you.

Thoughe these Iudges of the
worlde wyll not heare you there
is one wyll be content with your
importunytie, he wyll remedye
you, if you come after a ryghte
sorte vnto hym.

Ye say. The Iudge doth blame
you for youre importunitie, it

H.ii.

is

The thyrde sermon

is yckesome vnto hym. He entered into this parable to teache you to be importune in your petition. *Non defatigari.* Not to be weary. Here he teacheth you, how to come to god in aduersitie, and by what meanes, whyche is by prayer. I do not speake of the meryte of Christ, for he sayeth: *Ego sum via, I am the way, Qui credit in me, habet vitam eternam.* Who so beleueth in me hath euerlastynge lyfe. But when we are come to Christ, what is our way to remedy aduersitie: in angurthe: in tribulacions: in oure necessytes: in our iniuries: The way is prayer.

We are taught by the commaundement of GOD. *Inuoca me in die tribulationis et ego eripiam te.* Thou wyddowe, thou orphane, thou

Of M. Latpmer.

thou fatherles chylde, I speake
to the that haste no frendes to
healpe the, call vpon me in the
day of thy tribulacion, cal vpon
me, Ego eripiam te.

The sweetest
promyse of
Chyste.

I wyll plucke the awaye, I
wyll delyuet the, I wyl take the
awaye, I wyll releue the, thou
shalte haue thy hartes desyre.
Here is the promyse, here is the
comfort. Glorificabis me. Thanke
me, accepte me for the author of
it, and thanke not thys creature
or that for it. Here is the Iudge
of all Iudges, come vnto hym,
and he wyll heare you. For he
sayeth: Quicquid petieritis patrem in
nomine meo &c.

What so euer ye aske my father
in my name, shall be geuen you
thorough my merytes. You mi-
serable people that are wronged

H.iii.

in

The thyrde sermon

The order of
our praper
and askynge.

In the worlde, aske of my father
in your dystresses, but put me a
foze, looke you come not wyth
bragges of your owne merytes
but come in my name, and bi my
meryte.

He hath not the propertye of
thys stout iudge, he wyll beare
your importunatenes, he wyll
not be angrye at youre cryinge
and calling. The prophet saith:
Sperauerunt in te Patres nostri, et ex-
audiuisti illos. Thou GOD thou
God, our fathers dyd crye vpon
the, and thou heardest them. Art
thou not our GOD as well as
theyres? Ther is nothinge more
pleasaunte to God, then for to
putte hym in remembraunce of
hys goodnes shewed vnto oure
fozefathers. It is a pleasaunte
thyng

What God
woulde heare
of vs & wher
in he delptes,

Of M. Ratpmer.

thyng to tell God of the benefytes that he hath done befoze oure tyme.

Go to Moyses, who hadde the guydyng of Goddes people, se howe he vled prayer, as an instrumente to be delyuered oute of aduersityte, when he hadde greate roughe mountaynes on euerye syde of hym, and befoze hym the redde sea, Pharaos hoste behynde hym, peryll of death rounde about hym. What dyd he? dyspayred he? no, Whyther went he? He repayred to God with this prayer, & saied nothyng. Yet with a great ardeyr of spirit he perced gods cares

Moyses vled prayer as an instrument in aduersityte.

Now helpe oz neuer good Lord, now helpe, but in thi hand quod he. Though he neuer moued his lippes, yet the scripture sayeth:

Ps. lxxxiii.

he

Robert Robinson

The thyrde sermon

he cryed out and the lord hearde hym, and sayed: quid clamas ad me? Why crieste thou oute so loude? The people hearde him saye nothyng, and yet GOD sayed. Whi cryest thou out? Straight wayes he stroke the water with hys rodde, and deuyded it, and it stode bp lyke two walles on eyther syde, betwene the whych the gods people passed, and the persecutours were drowned. Josue was in angwylshe, and lyke distresse at Jericho, that true capayne, that sayethfull Iudge no folower of retributions, no byrbetaker, he was no moneye manne, who made hys petition to almyghty God to shewe hym the cause of hys wrath toward hym when hys army was plagued after the takynge of Jericho

Exod. xiiij

Josue was
in angwylshe
and distresse
and prayed.

Of M. Latimer.

cho. So he obtayned hys pray-
er, and learned, that for one
mannes faulte al the reste were
punysht. For Achans couetu-
ousnes many a thousande were
in agonye, and feare of deathe,
who hid his money, as he thou-
ght from God. But God sawe
it well ynough, and brought it
to light.

For Achans
couetousnes
many a thou-
sande punpl-
shed.
Josue. viij.

Thys Acan was abywal-
ker. Wel, it came to passe, when
Josua knewe it, strayght waies
he purged the army, and tooke
awaye, Malum de Israell, that is
wyckednes fro the people. For
Josua called him before the pe-
ople, and sayed, Da gloriam deo,
Gyue prayse to God, tell trothe
man, and forth wyth he tolde it.
And then he and all hys house
suffered deathe.

Josue put A-
chans to death
Josue. viij.

The thyrde sermon

Paral. xx.

A goodly ensample for all magistrates to followe. Here was the execution of a true Judge he was no gyfte taker, he was no wynker, he was no bywalker. Also when the Assiriās with and innumerable power of men in Josaphates time ouerflowed the lande of Israell. Josaphat that good king goeth me straght to god, and made hys praier *Non est in nostra fortitudine, (sayd he) huic populo resistere, it is not in our strength, O Lord, to resyst thys people, and after his prayer god delyuered hym, and at thesame tyme. x. M. were destroyed. So ye miserable people, you muste go to God in anguyshes, and make your prayer to hym.*

Arme your selues wpth prayer in your aduersitytes. Manye begun

Of M. Latimer.

begyn to praye, and sodaynelye **M**any be-
caste awaye prayer, the Deuyll to praye, but
putteth suche phantasyes in few perseuer
theyr heades, as though **G O D** and contynue
coulede not entend them, or had in prayer.
somewhat els to do.

But you must be importune
and not wepye, nor caste awaye
prayer. **N**aye you muste caste a-
waye synne. **G O D** wyll heare **C**aste awaye
your prayer, albeit, you be syn- synne & then
ners, **I** send you a iudge & wyll praye.
be glad to heare you. You that
are oppressed, **I** speake to you.
Chryst in this parabledoth paine a notable les-
te the good wyl of god towarde son for hym
you, o miserable people, he that whych pray-
is not receyued, let hym not dys- eth.
payre, nor thinke & god had for-
sakē him, **F**or god tacieth tyl he
seith a time, & better cā do al thi-
ges for vs, thē we our selues cā
wish. Ther

The thyrde sermon

There was a wycked Iudge,
¶. What meaneth it that God
boroweth thys parable rather
of a wycked Iudge, then of a
good? Belike good iudges were
rare at that tyme, and trowe ye
the deuyl hath bene a slepe euer
sence? No, no. He is as busy as
euer he was. The commune ma-
ner of a wycked Iudge is, ney-
ther to feare God nor man. He
consydereth what a man he is, &
therefore he careth not for man
because of hys pryde.

The cōmon
maner of a
wycked
Iudge.

He loketh hys ouer the poore,
he wyl be hadde in admiration
in adoration. He semeth to be in
a protection. Wel, shal he scape?
Ho, ho, est Deus in celo. There is
a G O D in heauen, he accep-
teth no persones, he wyl punysh
theym.

There

Of M. Latimer.

There was a poze woman came
to thys iudge, and sayde: Vindica
me de aduersario. Se that myne ad
uersarye do me no wzonge. He
woulde not heare her but droue
her of. She had no money to
wage eyther hym eyther them
that were aboute hym. Dyd
thys woman wel to be auenged
of her aduersarye? maye Chry-
styan people seke vengeaunce?

Whether
Chyptyan
people maye
seke to be a-
uenged.

The Lorde sayth: Mihi vindictam
et ego retribuam: When ye reueng
ye take myne offyce vpon you.

Thys is to be vnderstande of
priuate vengeaunce. It is law-
ful for goddes flock to vse mea-
nes to put awaye wzonges, to
resorte to iudges, to requyre
to haue sentence geue of ryght.

Saynte Paule sente to Lysas
the trybune to haue thys ordy-
narye

Actes. xxij.

The thyrde sermon

uary, remedye, and Chyrste also
sayd. Si male locutus sum, et ceter. If

I haue spoken euyl rebuke me:
chyrst here answered for him self.

Math. xxi

Note here my Lordes and mai-
sters what case pooze wyddowes
and orphanes be in.

I wyll tell you my Lordes
Judges, yf ye consyder thys
matter well, ye shoulde be more
astayed of the poze wyddowe,
then of a noble manne wyth all
the frendes and power that he
can make. But nowwe a dayes
the Judges be. a frated to heare
a pooze man agaynst the ryche,
in so muche, they wyll cyther
pronounce agaynste hym, or so
drue of the pooze mannes sute,
that he shall not be able to go
thorowe wyth it. The greatest
man in a realme cā not so hurte
a Judge

The maner
of our Jud-
ges nowwe a
dayes in hea-
rnyng the
pooze agaynst
the ryche.

Of M. Latimer.

A Judge as the pooze wyddow,
suche a shrewede turne she can
do him. And wyth what armure
I praye you:

She can byynge the Judges
skynne ouer hys eares, and ne-
uer lay handes vpon hym. And
howe is that? *Lachryme miserorum* the pooze.

How god te-
dizeth and re-
gardes the
cause of the
wyddow and

descendunt ad maxillas. The teares
of the pooze fall downe vppon
theyr cheekes, *Et ascendunt ad celū,*
and go vp to heauen, and cry for
vengeaunce before god, the iud-
ge of wyddowes, the father of
widowes & orphanes. More peo-
ple be opressed euen by lawes.

Beis qui condunt leges iniquas.

Wo worth to thē that make euil
lawes. If wo be to thē y make
lawes against y pooze, what shal
be to thē y hynder & marre good
lawes? *Quid facietis in die ultionis.*

What

The thyrzde sermon

What wyl ye do in the daye of
vengeaunce, when God wyl bi-
lyt you: he sayeth, he wyl heare
the teares of pooze women whe
he goeth on visitaciō. For they
sakes he wyl hurte the Judge,
be he neuer so hyghe. Deus trans-
fert regna. He wyl for wyddo-
wes sakes chaunge Realmes,
brynge theym into temptacyon,
plucke y Judges skynnes ouer
theyr heades.

Cambyses.

Cambyses was a greate Em-
peroure suche an other as oure
mayster is, he had many Lorde
deputies, Lord presidentes, and
Leuetenauntes vnder hym. It
is a greate whyle a go sythe I
reade the hystorpe. It chaunced
he hadde vnder hym in one of
hys dominions a byrber, a gyft
taker, a gratifier of crytchemen,

he folowed gyftes, as fast as he
that folowed the puddynge
a hande maker in hys offyce, to
make hys sonne a great man, as
the olde sayinge is . Happpy is
the chyld, whose father goeth
to the Deuyll.

And old soth
say, but thou-
ghe y sayinge
be none of y
newist I fear
me pet it is it
one of the
twest.

The ctie of the pooze widdow
came to the Emperours eare,
and caused him to slay the Jud-
ge quykke, and layed his skynne
in hys chayre of Judgement,
that all Judges, that shoulde
gyue Judgement afterwarde,
shoulde sytte in the same skynne
Surely it was a goodly sygne,
a goodly monument, the sygne
of the Judges skynne, I praye
God we maye once se the sygne
of the skynne, in Englande. Ye
will saye peraduenture that
hys is cruellye and vncharita-

The byping
Judge was
slaped quicke
and hys skyn
layed in hys
chayre.

Amen. or els
I praye god
we maye have
such a corrup-
tible Judges
which wil not
deserue it.

A. i. blye

The thyrde sermon

thys is cruellpe & vncharitably
spoken, no, no, I do it charita-
bly for a loue I bere to my con-

God hath.ij.
bysitations.

trye. God sayeth. Ego visitabo,
I wyll visite. God hath two vi-
sitacions. The fyrst is when he
reueleth his word by preachers
& where the fyrste is accepted,
the seconde commeth not

The secoude visitacion is ven-
geance. He wente a visitacion,
when he broughte the iudges
skynne ouer hys eares. If hys
worde be dyspysed he commeth
wyth hys secoude visitacion w
vengeaunce.

Noe pre-
ched goddes
worde an. I.
peares and
was called a
foole for hys
labour.

Noe preached goddes worde
an. C. yeaues, and was laughte
to sckorne, and called an old do-
tynge fole. Because they would
not accepte thys fyrste visitati-
on, God visited the second tyme
he

Of M. Catpmer.

he poured downe Showeres of
rayne tyll all the worlde was
drowned,

Loth was a visitoure of So Gene. xix.
dome, & Gomorre, but because
they regarded not hys prea-
chyng, God visited theym the
seconde tyme, and bzente theym
all bp wyth bzymstone saupnge
Loth. Moyses came fyrst a vi-
sitation into Egypte with god-
des word, & because they would Exod. viij.
not heare hym, God visited them
agayne, and drowned theym
in the redde sea, God lykwylse
with his fyrst visitaciō visited þ
Israelites by his prophetes, but
because they woulde not heare
his Prophetes, he visited them
the seconde tyme, and disperseed
them in Assiria and Babilon
John Baptyste lykwylse and

J. ii.

our

The thyrde sermon

oure Sauoure Chryste visited
theym afterwarde declaringe
to them Goddes wyll, and by-
cause they despyled these bys-
tours he destroyed Hierusalem
by Titus and Vespasianus.

Germany
made a myn-
gle mangle
of theyr rel-
igion.

Germany was bysytred .xx. yea-
res with goddes word, but they
dyd not earnestlye embrace it,
and in lyfe folowe it, but made
a myngle mangle and a hotch-
potch of it.

I can not tell what, partely
poperye, partelye true religion
migled to geather. They say in
my contrye, when they cal theyr
hogges to the swyne trowche.
Come to thy myngle mangle,
come pyr, come pyr, euen so they
made mingled mangle of it.
They coude clatter and prate
of the Gospell, but when all cometh

meth to al, they toynd poperye
 so wyth it, that they marde all
 to gether, they scratched and
 scraped all the luynges of the
 churche, and vnder a couloure
 of relygion turned it to theyz
 owne proper gaine and lucre.
 God, seynge that they woulde
 not come vnto hys worde, now
 he visiteth them in the seconde
 tyme of hys visitacion with hys
 wrathe. For the takynge awaye
 of Goddes word, is a manyste
 token of hys wrath. We haue
 now a fyrst visitacion in Eng-
 lande, let vs beware of the se-
 conde. We haue the mynystra-
 cyon of hys worde, we are yet
 well, but the house is not cleane
 swepte yet.

Godde hath sente vs A noble
 kynge in thys hys vlytacyon,

A.iii.

let

conetonsues
 cloked vnder
 a couloure of
 relygion a-
 mongest the
 Germanes
 prouoked
 Goddes
 wrath to-
 ward them.

The thyrde sermon

Godly aduer-
tisementes.

let vs not prouoke hym against
vs, let vs beware, lette vs not
dysplease hym, let vs not be vn-
thankfull, and vnkynde, lette
vs beware of bywalkynge and
contemnyng of goddes worde,
let vs praye dyligently for our
kynge, let vs receyue wyth all
obedience and prayer, the worde
of GOD. A worde or two more
and I commytte you to God. I
wyl monythe you of a thyng, I
heare saye ye walke inordinate-
lye, ye talke vnsemelye other
wayes then it becommeth Chri-
stian subiectes.

Ye take vpon you to Iudge
the Iudgementes of Iudges.
I wyl not make the kynge a
Dope, for the Dope wyl haue al
thynges that he doth, taken for
an Article of our fayth.

I wyll not saye but that the
kyng, and hys, counceill maye
erre, the Parliamente housses,
both the hyghe and lowe maye
erre. I pray daily that they may
not erre.

It becommeth vs what soe-
uer they decree to stande vnto
it, and receyue it obedyentlpe,
as farre forth as it is not ma-
nifeste wycked, and dyrectlpe a-
gaynst the worde of GOD. Yt
pertayneth vnto vs to thynke
the beste, though we can not re-
der a cause for the doyng of eue-
ry thyng.

For Charitas omnia credit, omnia
sperat. Charitie dothe beleue and
trust all thynges. We ought to
expounde to the best al thynges
al though we can not yelde a
reason.

I.iiii. Ther-

Therefore I exhorte you good people pronounce in good part al the facts and dedes of the magystrates and iudges. Charyte iudgeth the best of all men, and specyallye of magystrates S. Paule sayeth: *Nolite iudicare ante tempus donec Dominus aduenerit.*

Judge not before the tyme of the Lordes commynge. *Psalmum cor hominis.* Māncs hart is vnserchable, it is a ragged pece of worke; no man knoweth hys owne hart, and therfore Dauid prayeth & sayeth: *Ab occultis meis munda me.* Delyuer me from my vnknown faultes. I am a further offender then I can se. A man shalbe blynded in loue of hym self, & not se so much in him selfe as in other men, let vs not therfore iudge iudges. We are
comip:

psalm. l.

Of M. Latimer.

comptable to God, and so be they.
Let them alone, they haue theyr
counetes to make. Yf we haue cha-
ritye in vs we shal do this. For
Charitas operatur. Charytye wor-
keth. What worketh it: marye
Omnia credere, omnia sperare. To ac-
cept all thynges in good part.

Nolite iudicare ante tempus.

Judge not before the Lordes
commynge. In this we learne to
know Antichryst, whych doth e-
leuate hym selfe in the churche,
and iudgeth at hys pleasure be-
fore the tyme. Hys canonizacyōs
and iudgynges of men before the
lordes iudgement, be a manifest
token of Antichrist. How can he
knowe Sayntes? He knoweth
not hys owne hart, & he can net
knowe theim by myracles. For
some myracle workers shal go
to

How Anty-
chryst is know-
wen.

The thyrde sermon

to the deuyl. I wyl tel you what
I remembred yester nyghte in my
bed. A meruaylous tale to per-
ceyue, howe inscrutable a mans
herte is. I was once at Oxford,
(for I hadde occasyon to come
that waye, when I was in my
offyce,) they tolde me it was a
gayner waye, and a fayrer waye,
and by that occasyon I lay ther
a nyght. Beyng ther, I heard of
an execution that was done vpon
one that suffered for trea-
son. It was as (ye know) a dan-
gerous worlde, for it myghte
soone cost a man hys lyfe for a
wordes speakyng.

I can not tell what the mat-
ter was; but the iudge set it so
out that the man was condem-
ned. The. xii. men came in, and
sayed gyltpe, and vpon that, he
was

what he sawe
and harde
once at
Oxforde.

Of M. Latimer.

was iudged to be hanged, drawen, & quartred. When the rope was aboute hys necke, no man coulde perswade hym that he was in any faulte, and stode there a great whyle in the protestation of his innocency. They hanged hym and cut him doune somewhat to soone afore he was cleane deade, then they drewe hym to the fyre, and he reuiued, and then he comming to hys remembrance confessed his faulte and sayed he was gyltye. A wonderful example, it may well be sayed: *Fraus cor hominis et inscrutabile.* I crabbed peace of worke & vnsercheable. I wyl leue here, for I thinke you know what I meane wel ynough.

I shall not neede to applye thys example anye further. As I began euer with this saying:

Que

The thyrde sermon

Quaecunque scripta sunt, like a trou-
ant and so I haue a commune
place to the ende, yf my memory
sayle me, Beati qui audiunt verbū dei,
et custodiunt illud. Blessed be they
that heare the word of God, and
kepe it. It muste be kept in me-
mozy, in lyuyng, and in our con-
uersacion. And yf we so do, we
shal come to the blessednes, whi-
che god prepared for vs thozow
hys sonne Iesu Chryste,
to the whyche he
bzing vs al
Amen.

The fourth

Sermon of Mayster Hughe

Satpner, whpch he preached before

the kynge wpythin hys graces

Palapce at Westminster

the .xxix. daie of

Marche.



Decunqve scripta sunt ad
nostram doctrinam scripta
sunt. All thinges that

are wryten, are wryt-
ten to be oure doc-
tryne. The Parable that I toke

to begyn wpyth (most honorable
audience) is wrytten in the .xviii
Chapter of S. Luke, and there

is a certayne remmaunt of it be-
hynd yet. The Parable is thys:
There was a certayne Judge

in a cytye, that feared neyther
God nor man.

And

The forth sermon

And in the same cytye there was a wyddowe that requyred Iustyce at hys handes, but he woulde not heate hyr, but putte hyr of and delayed the matter.

In processe the Iudge seynge hyr importunitye, sayed, thoughe I feare neyther God nor manne, yet for the importunitye of the womann, I wyll heare hyr leaste she rayle vpon me and moleste me wyth exclamations, and oute cryes I wyll heare hyr matter, I wyll make an ende of it.

Dure Sauyoure Chryste added more vnto thys and sayed. Audite quid iudex dicat, et cetera. Heare you sayed Chryste, what the wycked iudge sayed.

And

Of M. Katpmer.

And shall not God reuenge
hys electe, that crye vpon hym
daye and nyghte? All though he
tarpe and dyfferre theyn. I say
vnto you, he wil reuenge them
and that shortlye. But when
the sonne of man shall come,
shall he fynd fayth in the earth.

That I maye haue grace so
to open the cennauite of thys
parable that it maye be to the
gloze of God, and edifynge of
poure soules, I shall desier you
to praye. In the whyche pray-
er, &c.

I shewed you the laste daye.
(mooste honourable Audiente)
the cause why oure Sauoure
Christe, rather vsed the exam-
ple of a wycked Iudge then of
a good.

And

Whp Chpist
vled rather
the example
of a wpyked
Judge, then
of a good.

And the cause was for that
in those dayes ther was greate
plentye of wycked Judges, so
that he myghte borrowe an ex-
ample amonge theym well y-
noughe. For there was muche
scarlitie of good Judges. I did
excuse the wyddowe also for co-
mynge to the Judge agaynste
her aduersary, because she dyd
it not of malice: she dyd it not
for appetite of vengeance.

A bryfe reher-
sal of thinges
toched and
spoken of, in
hys thyrde
sermon.

And I tolde you that it was
good and lawefull, for honest
vertuose folke, for Goddes peo-
ple, to vse the lawes of the real-
me, as an ordinari helpe against
theyr aduersaries, and oughte
to take them as Goddes holy or-
dinaunces, for the remedies of
theyr iniuries and wronges.
When they are distressed

So

So that they do it charitably
louyngelye, not of malice, not
vengeablye, not couetouslye.

I shulde haue tolde you here
of a certayne secte of heretykes
that speake agaynste thys or-
der and doctryne, they wyl haue
no magystrates nor Iudges on
the earth.

He meaneth
Anabaptis-
tes, for thys
is one of their
detestable &
pernicouse
errors.

Here I haue to tell you, what
I hearde of late by the relation
of a credible person, and a wor-
thyful man, of a towne in thys
realme of Englande, that hathe
aboue. v. C. heretykes of thys
erronious opinion in it as he
sayed. Oh so busy the Deuyl
is now to hynder the woorde
commynge oute, and to sclaunder
the Gospell. A sure argu-
mente and an euident demon-
stration, that the lyght of Gods

How busye
Deuyl is to
hinder word
& sclaunder
Gospell.

R. L.

woorde

The thyrde sermon

The deuyl is
busi stirring,
is an euident
argument
that this doc-
trine is true.

woorde is a boorde, and that thys
is a true doctryne that we are
taught now, else he woulde not
roze and styrr aboute as he
doeth whan he hath the vpper
hande. He wyl kepe hys posses-
sion quyetly as he dyd in the po-
pythe dayes, whan he bare a
rule of supremacye in peaceable
possession. If he reigned now in
open relygion, in open doctryne
as he dyd than, he woulde not
styrr vpper errounouse oppyn-
ions, he woulde haue kepte vs
wythout contencion, wythoute
dysfencion. There is no suche
dpuerstyie of oppynions amonge
the Turkes, nor amonge Jewes
And why? For ther he raigneath
peaceably in the hole relygion.
Christ sayth, Cum fortis armatus
custodierit atrium: et cet. Whan the
strōg

stronge arinid man kepeth hys
house, thosethinges that he hath
in possessyon, are in a qupetnes,
he doeth enioye them pceae-
bly. Sed cum fortior eo superuenerit.
But whan a stronger than he
commeth vpon hym, whan the
light of goddes word is ones re-
ueled, tha he is busi, the he rozes
then he fylkes abrode, and styr-
reth vp ertronius opinions, to
sclaüder godds word. And this
is an argumente that we haue
the true doctryne. I beseeche
God contine we vs and kepe vs
in it. The deuyl declareth the
same, and thetfor he rozes thus
and goeth about to stir vp these
wanton headdes and busye
braynes. And wyl you knowe
where this towne is? I wyl
not tell you dyrectlye. I wyl
k.ii. put

The thyrde sermon

put you to muse a lyttle. I wyl
 vtter the matter by a cyrcum-
 loquution. Wher is it? Wher the
 byshop of the dioces is an vn-
 preachynge prelate. Who is
 that? If there be but one suche
 in al England, it is easi to gesse.
 And if ther were no mo but one,
 yet it were to many by one. And
 yf there be moe, they haue the
 moze to aunswere for, that they
 suffer in this Realme an vnprea-
 chynge prelate vntrefourmed
 I remember wel what. S. Pau-
 le sayeth to a byshop. And thou-
 ghe he spake it to Timothe be-
 ynge a byshop, yet I may say it
 now to the magistrates for al is
 one case, al is one matter. Non co-
 municabis peccatis alienis. Thou
 shalt not be partaker of other
 mennes faulces. Laye not thy
 handes

4. Timoth. 6

Of M. Latimer.

handes rashelp vpon anpe, be
not hastye in makynge of cu-
rates, in recepyunge mienne to
haue cure of Soules that are
not worthye of the offyce, that
eyther, canne not or wyl not do
theyr dutye. Do it not. Whye?

Quia communicabis peccatis alienis.

Thou shalt be partaker of other
mennes synnes. Now me thinke
it nedes not to be partaker of
other mennes synnes we shall
synd inough of oure owne. And
what is *Communicare peccatis alie-*
nis. To be partaker of other me-
nes euils, if this be not, to make
vnpreaching prelates, & to su-
ffer them to continue stil in their
vnpreachynge prelacye.

If the kynge and hys coun-
tyll should suffer euil Iudges of
this realme to take bribes, to de-
feate

Dynages and
rulers muste
wake and not
wpyke and
leauē lohpnge
throzow theyr
fpyngers,

A dygnity
wpyth a char-
ge.

seate iustice & suffer the great, to
ouer go the poore, & should loke
through his fingers, & wpyk at
it, should not the king be parta-
ker of theyr naughtynes? And
why? Is he not supreme head of
the churche? what is the supre-
macie a dygnitye and nothyng
else? is it not comptable? I
thynke it wylbe a chargeable
dygnitye whan accompte shalbe
asked of it. Oh what a baun-
tage hath the Deuyll: what en-
trye hath the wolfe whan the
shepard tendeth not hys flocke,
and leades theym not to good
pasture? Saynt Paul doth say

¶ Timothy, 6

Qui bene presunt prebiteri duplici
honore digni sunt. What is thys
preesse. It is as muche to say as
to take charge & cure of soules

we

we say ille preest, he is sette ouer
 the flocke. He hath taken charge
 vppon hym. And what is, Bene
 preelle? To discharg the cure To rule well
 rule well, to fede the flocke with what that is,
 pure foode, and good example
 of lyfe. Well then, Qui bene pre-
 sunt duplici honore digni sunt. They What is don
 that dyscharge they? cure wel, ble honoure
 are worthy duple honoz. What
 is thys duple honour? The first
 is to be reuerensed, to be had in
 estimation and reputation with
 the people, and to be regarded
 as good pastours. A nother ho-
 noure is, to haue al thynges ne-
 cessarye for their state, mynst-
 red vnto theym. Thys is the
 double honour that they ought
 to haue. Qui presunt Bene, that
 discharge the cure if they do it
 Bene.

R. iiii. Ther

The merpe
monke of
Cambryge.

There was a merpe monke
in Cambrýdge in the Colledge
that I was in, and it chanced
a greate companye of vs to be
together, entendinge to make
good cheare, and to be merpe
(as scholers wyll be mery when
they are disposed) One of the
company brought out thys sen-
tence. Nil melius quam leeati et facere
bene. There is nothyng better
then to be mery and to do well.
A végeaunce of that Bene (quod
the Monke) I would that, Bene
had bene banysheþ beyonde the
sea, and that Bene were oute, it
were well. For I coulde be me-
ry, and I coulde do, but I loue
not to do well That, Bene mar-
res altogether. I woulde Bene
were out quod the mery monke
for it, unpoynteth many thynges
to

to lyue well, to dyscharge the
cure. In dede it were better
for them yf it were oute, And it
were as good to be out as to be
ordered as it is. It wyl be a he-
ny bene. to some of them, when
they shall come to theyr accōpt.
But perauenture you wyl saye,
What and they preache not at
all? Yet, ^{presunte}. Are they not
worthye double honoure? is it
not an honorable ordre they be
in? Nay an horrible misorder it
is an horroz rather then and ho-
noure, and horrible rather, then
honourable, if the preacher be
naughte, and do not hys dute.
And thus go these prelates a-
bout too wreastle for honoure
that the Deuyll may take hys
pleasure in sclaunderynge the
realme, and that it maye be re-
ported

Where the
preacher doth
not hys du-
ty, ther the or-
der is not ho-
norable, but
horrible.

The thyrde sermon

ported a horde that we brede, be
rises amonge oure selues. It
is to be thoughte that some of

The entent of them would haue it so, to byng
vnpreachyng in poperye agayne.
prelates.

This I feare me is theyr en-
tente, And it shalbe blowen a-
bode to oure holpe father of
Romes cares, and he shall sende
forth hys thonderboltes vpon
these byutes, and al thys dothe
come to passe thozow theyr vnp-
reachyng prelacye.

Are they not worthye double
honore? Nay rather double dy-
shonore, not to be regarded, not
to be esteemed amonge the peo-
ple, and to haue no liuynge at
their handes: for as good prea-
chers be worthye double honour:

An argument so vnpreachyng prelates be wor-
thy of congruans, thy double dishonoure. They
must

Of M. Latimer.

must be at theyr doublets. But
now these. it dishonoures what
be thei? Our sauour christ doth
shew. Si sal infatuatus fuerit ad nihil
ultra ualet nisi ut proiciatur foras. Math. 23.

If the salte be vnsauarpe it is
good for nothinge, but to be cast
out and troden of men. By thys
salte is vnderstande preachers,
and such as haue cure of soules.
What be they worthe thene
wherfor serue thei? For nothing
elles but to be caste oute. Make
them quōdammes, out with the
cast them out of ther office, what
shuld thei do with cure? wil not
loke to the? An other dishonor is
this ut conculcentur ab hominibus.

To be trode vnder mens fete, not
to be regarded, not to be esteemed
They be at theyr doublets styl.
S. Paule in hys epistle qualifi
eth a bishop, & saith that he must
be

The thyrde sermon

be aptus ad docendum, ad refellendum
apte. To teache and to con-

fute all maner of false doctryne
But what shall a man do wpyth
aptenes, if he do not vse it? It
were as good for vs to be wpyth

out it. A byshop came to me the
laste daye, and was angry wpyth
me for a certayne Sermon that
I made in thys place. Hys cha-
playne hadde complayned a-
gaynst me because I hade spo-
ken agaynst bupzeachinge pre-
lates.

A byshop an-
grie with M.
L. & whp: be-
cause he wold
haue y^e p^rng
make of b^r-
pzechp^rng p^r-
lates quondā-
mes, domi-
nus regnauit

Maye quod the byshoppe, he
made so indifferente a Sermon
the fyrst daye, that I thoughte
he woulde marre all the seconde
daye. He wyll haue euerye man
a quondam as he is. As for my
quondamshype I thancke God
that he gaue me y^e grace to come
by

Of M. Latimer.

by it by so honeste a meanes as
I dyd. I thanke hym for myne
owne quondamshyppe, and as
for them I wyl not haue theym
made quondams, yf they dys-
charge theyr offyce. I woulde
haue theym do theyr dutye. I
woulde haue no more quoddams
as God healpe me. I owe theym
no other malyce then thys, and
that is none at al.

The byshops
answere to
his chaplaine

Thys byshop answered hys
chaplayne, wel (sayes he) well, I
dyd wysely to date, for as I was
goynge to hys Sermon, I re-
membred me that I had neither
sayed masse, nor mattens. And
homeward I gate as faste
as I coulde, and I thanke god
I haue sayed both, and let hys
vnfruteful Sermon alone. Un-
frutefull. sayeth one, an other
sayeth

A wyle an-
swer of map-
ster byshopto
his chaplaine.

Preachers are
Gods instru-
ments,

The thyrde sermon
sayeth sedicion. Wel, vnfruite-
full is the beste, and whether it
be vnfruitfull or no, I can not
tell, it lyeth not in me to make
it fruitfull. And God worke not
in your hartes: my preachynge
can do you but lyttle good. I
am goddes instrumēt but for a
tyme. It is he that muste gyue
the encrease, and yet preachynge
is necessarye.

For take a waye preachinge,
& take a way saluaciō. I tould
you of Scala celp and I made it a
preachynge matter, not a mas-
syng matter. Christ is the prea-
cher of al prachers, the patrone
and the exemplar, that all prea-
chers oughte to folowe. For it
was he by whome the father of
heauen sayde, Sic est filius meus
dilectus, ipsum audite. Thys is my
wel-

welbeloued sonne, heare hym,
 Ene he whē he was here on the earth, as wysely, as learnedlye
 as circumspectly as he preached
 yet hys sede fell in thre partes
 so that the fourth parte onelye
 was fruiteful. And if he had no
 better lucke that was preacher
 of all preachers, what shall we
 loke for? Yet was ther no lacke
 in hym, but in the ground: And
 so nowe ther is no fault in prea-
 ching, the lacke is in the people
 that haue stoni hartes, and thorn
 y hartes. I beseeche God to a-
 mend the. And as for these folke
 that spake agaynst me I neuer
 loke to haue theyr good worde
 as longe as I lyue. Yet wyl I
 spake of their wickednes, as long
 as I shalbe permitted to spake
 As longe as I liue, I wilbe an
 enemye

Though
 thiske prea-
 chyd, yet hys
 sede fel into
 thre partes

He returneth
to the Para-
ble.

The thyrde sermon
enemye to it. No preachers can
passe it ouer wyth sylence. It is
the originall roote of all mys-
chiefe. As for me I owe them no
other yll wyl, but I praye God
amende theym, when it pleaseth
him. Now to the parable, What
dyd the wycked Iudge in the
ēde of the tale? The loue of god
moued him not, the lawe of god
was thys, and it is writ in the
fyrste of Deuteronomye, Audite
eos. Heare them. These two wor-
des wylbe heauy wordes to wic-
ked iudges another daye. But
some of them peraduenture wyl
say. I wil heare them, but I wil
heare suche as wil geue brybes,
and these that wyl do me good
tournes. Aweye, be hedged out
of that libertie. He sayth: Ita par-
uum est magnum. The small
as

as well as the greate. Ye muste
do iustum, deale Justelye & my-
nister iustyce, and that to al me,
and you muste do it iuste. In
tyme conueniente, wythoute a-
nye delayes, oz dypuyng of with
expedycyon.

Justice muste
be ministered
wout delays.

Well, I saye, neyther thys
lawe, nor the woorde and com-
maundemente of God moued
thys wycked Judge, nor the
mysetye of thys wyddowe, nor
the vpryghteousnes of hyr cau-
se, nor the wronge whyche she
toke, moued hym, but to auoyde
importunyte, and clamoure,
and exclamatyon, he gaue hyr
the hearynge, he gaue hyr synal
sentence, and so she hadde hyr
requeste.

What mo-
ued, the wye-
ked iudge to
heare the co-
plapnte of the
wyddowe.

Thys place of Judgemente
it hath bene euer vnperfecte,

A.i. it

All iudges
haue not done
theyr dutye at
all tymes.

The lacke of
ministration
of Justice
what Salo-
mon dyd se
in hys tyme in
Judges.

it was neuer sene that all Iudges dyd theyr dutye, that they woulde heare the small as well as the greate. I wyll not proue this by the wytnes of anye priuate magistrate, but by the wyseste Kynges sayinge that euer was. *Vbi sub sole* (sayth Salomō) *In loco iusticie, impietatem, et in loco equitatis iniquitatem.* I haue sene vnder the sunne, that is to saye, ouer all, in euerye place where ryght iudgement shoulde haue bene, wickednes, as who would saye byrbes takinge, defeatinge of iustice, oppressing of y^e poore. Men sente away with wepyng teares, wythout anye hearynge of their causes, and in the place of equitye sayth he: I haue sene iniquitie. No equitye. No iustice

The forth sermon

a soze worde for Salomon to
pronounce vniuersallye, gene-
rallye. And if Salomon said it,
ther is a matter in it.

I wene he sayed it not onelye
for hys owne tyme, but he sawe
it both in those that were before
hym, and also that were to come
after hym.

Nowe comes Esay and he af-
firmeth y^e same speaking of the
iudgementes done in hys tyme
in the commune place, as it my-
ghte be Westminster hall, the
gyldde hall, the Judges hall, the
pretp^r house.

Call it what you wpll. In
the opē place. For indgs at that Judges sat in
tyme (accoordynge to the maner) the gates.
sate in the gates of the citye in of the cyp^r in
the hye way. the hye way.

A.ii.

A.

The fourth Sermon

Thys was
done for the
ease of þe proe
ple, for maie-
strates muste
be indued w
affabilitie.

A goodly and Godly: orde
for to sitte, so that the poore peo
ple maye easelye come to them.
But what sayeth Esaye that se-
ditionouse fellowe: He sayeth of
hys countery this Expectavi ut fa-
cere iudicium, et fecit iniquitatem I lo
ked the iudges should do theyr
duty, and I sawe them worke
iniquitye.

There was
bribes and bri
bers as wel
thē as now.

Ther was byrbes walkynge
money makynge, makynge of
handes (quod the pꝛophete) or
rather almyghtye God by the
pꝛophete) suche is theyr parci-
alitie, affection, and byrbes
They be suche money makers,
inhauncers, and promoters of
them selues.

Esay knewe thys by the cry-
ynge of the people Ecce clamor po-
puli sayeth he. And thoughe
some

some a monge theym be vnrea-
 sonable people (as manye be
 nowe adayes) yet no doubt
 of it some cryeth not wythout
 a cause . And why? Theyr mat-
 ters are not hearde , they are
 fayne to go home wyth weping
 teares, that fall downe by theyr
 cheekes, and ascende vp to hea-
 ven and crye for vengeaunce,
 Let Iudges loke a boute them
 for surely God wyl reuenge his
 elect one day.

The teares of
 the poore who-
 se cause is not
 accordpuge
 to equity & iu-
 stice heard, cry
 for vengeaunce
 to God.

And suerlye me thynke , yf a
 Iudge woulde followe but a
 worldelye reason, and wep the
 matter politickelye , wythoute
 these examples of scripture , he
 should feare moze the hurt that
 maye be done hym by a poore
 wyddowe , oz a myserable man,
 then by the greatest Gentyll
 man

An aduertise-
 mente to oure
 Iudges.

The thyrde sermon

man of them all, God hath pul-
led þ iudges skynnes ouer their
heades, for the pooze mā's sake,
þea, the poze wyddowe maye do
hym more hurt wyth hyr pooze
pater noster in hyr mouth, then
any other weapon, and with. ii.
oz thre wordes shall byrug him
downe to the grounde, and de-
stroye hys iollitye, & cause hym
to lose more in one day, then he
gate in seuē yeres. For God wil
reuenge these miserable folkes
that can not helpe them selues.
He sayth. Ego in diei uisitationis.
etc. In the daye of uisitayon I
wyll reuenge theym. An non ulci-
setur anima mea? Shall not my
soule be reuē ged? As who shuld
saye.

I must nedes take theyr part
deni

Of M. Catmer.

Veniens ueniam et non tardabo. **Yes,**
thoughe I tary, and thoughe I
seme to linger neuer so long yet
I wyl come at the length, & that
shortly.

And if god spake this, he wil
perfourme his promise. He hath
for their sakes (as I tould you)
pulled the skynne ouer the iud-
ges eares of thys.

Kinge Dauid trusted some in
hys olde age, that dyd hym no
very good seruece.

Dauid was
decepued in
puttyng trust
in hys iudges
when he war
ed olde hym
selfe.

Now if in the people of God
there were some folkes that fel
to bybving, the what was their
among the Heathen?

Abisalon Dauids sonne was
a by walker, and made distur-
baunce amonge the people in
his fathers tyme.

Abisalo was
a bywalker.

L. iiii.

And

The fourth sermon

And though he were a wycked man, and a by walker, yet some there were in that tyme that were good, and walked by ryghtlye.

I speake not thys agaynste the Judges seate. I speake not as though all iudges were naught, and as though I dyd not holde wyth the Judges, maiestrates, and offycers, as the Anabaptystes these faulse Judges are heretykes do. But I Judge them honorable, necessarye, and Goddes ordinaunce, I speake it as scripture speaketh to geue a Caueat, and a warnynge to all magistrates, to cause theym to loke to theyr offices, for the deupll, the greate magistrate, is verpe busy now, he is euer doynge, he neuer ceaseth to go aboute

bout to make the like hym selfe

The prouerbe is Simile gaudet si-

milli Lyke woulde haue lyke: If

the iudge be good, and vpright

he wil allaye to deceaue hym ei-

ther by the subtyll suggestyon

of crafty laywers or els by false

wytnesse, and subtyll vtterynge

of a wrong matter. He goeth a-

bout as much as he can to cor-

rupt the men of lawe, to make

them fal to bybety, to laye bur-

dens on poze mennes backs.

and to make them fal to perius-

tye, and to byng into the place

of iudgement al corruptyon, ini-

quytte, and impietie. I haue

spoken thus much, to occasyon

al Iudges and magystrates to

loke to theyr offyces. They had

neede to loke about them.

This geare moued saint Chri-

stosome

The craft of
the deuill.

Left the deuill
be behind the
to make them
peruerse Ju-
stice.

The fourth sermon

Some to speake thys sentence.

A notable &
belde sayinge
of Christ
some.

Quis sialiquis rectorū potest saluari;
I maruaille (saied this doctour)
if anye of these rulers or grea-
te magistrates can be saued.

He spake it not for the im-
possibilitie of the thinge (God for-
byd that all the magistrates &
iudges should be condempned)
but for the difficultye.

If the deuyl
wold allowe
a man to loke
into hel what
he shoulde se.

Oh that a man myght haue
the contemplation of hell, that
the deuyl woulde a lowe a man
to loke into hel, to se the state of
it, as he shewed all the worlde
whē he tēpted Christ, in the wil-
dernes. *Commonitrat illi omnia reg-
na mundi.* He shewed hym al the
kyngedomes of the worlde, and
al them sollytpe, and tolde hym
that he woulde gyue hym all, if
he would knele downe and wor-

ship

Math. xlii.

Of M. Latimer.

Whp hyu. He lyed lyke a faulſe
harlot, he could not gyue theym
he was not able to giue ſo much
as a goſe wyng: for they were
none of hys to giue.

The other that he promyſed
them vnto: had more ryghte to
them then he.

But I ſaye if one were ad-
mytted to vewe hell thus, and
beholde it thoroſwelye, the de-
uill wolude ſaye. On yonder
ſyde are punyſhed vnpreaching
prelates. I thynke a man ſhoul
de ſe as far as a kennege and
ſe nothyng bnt vnpreachynge
prelates.

He myghte loke as farre as
Calice I warrant you. And thā
if he wold go on the other ſide,
and ſhewe wher that bybyng
iud=

vnpreachinge
prelates are
wth the de-
uill in hell
(god ſaue vs)
but they be
not there a
lone, for byp-
byng Jud-
ges are wth
them for com-
panye.

The fourth sermon

Judges were, I thynke he shold
se so many, that there were scant
roume for any other. Our Lord
amende it. Well to our matter.

He returneth
to hys former
matter.

This Judge I speake of, sayd.
Though I feare neyther God,
nor man. &c. And did he thynke
thus? Is it the maner of wicked
Judges to cōfesse, theyr faultes
nay he thought not so.

And a man had come to hym, &
called hym wycked, he woulde
forth wyth haue cōmaunded him
to ward, he woulde haue defen-
ded him selfe stoutly.

Whi the iud-
ge was forsed
then to cōfesse
hys faultes,

It was God that spake in his
conscience. God putteth hym to
vtter suche thynges as he sawe
in hys herte, and were hydde to
hym selfe.

And there be lyke thynges
in the

Of M. Latimer.

In the scripture. as. Dixit insipiens
in corde suo non est deus. The vnwise
man sayed in hys herte, there is
no God, and yet if he shoulde
haue bene asked the questiō, he
woulde haue denied it.

Clay the prophet sayeth also.
in uanitate ambulamus. We are de-
fended with lyes. We haue put
our trust in lyes,

And in an other place he saith
Ambulabo in prauitate cordis mei. I
wyl walcke in the wyckednes
of my herte. He vttereth what
lyeth in his hert, not knowne to
hym selfe, but to God.

It was not for nought that
Ezechiel describeth mans herte *Ezechiel de-*
in his colours. *prauum cor hominis* scribed the
et in scrutabile. The herte of man is herte of man
naughty, a croked, & a frowarde *Jer. xlii.*
pece of worke,

Let

Let enery man humble hym
 selfe, & acknowledge hys faulte
 and do as saynte Paule dyd.

When the people to whome
 he had preached, had sayed ma-
 ny thynges in his commenda-
 tion, yet he durste not iustifye
 him selfe. Paul would not prayse
 hym selfe, to his owne iustifica-
 tion, and therfore whē they had
 spoken those thynges by him,
 I passe not at all sayth he. what
 ye saye by me, I wyll not stand
 to your reporte, and yet he was
 not forward that when he herd
 the trueth reported of hym, he
 woulde say it to be false, but he
 sayed, I wyll neyther stande to
 your reporte, though it be good
 and iuste, neither yet I wil saye
 that it is vntre. He was. bonus
 Pastor.

Paul durst
 not iustifye
 hym selfe

Of M. Latpmer.

A good shepheard. He was one
of the. qui bene presūt. & discharged
his cure, & yet he thought & ther
might be a farther thing in him
selke then he sawe in hym selfe.

And therefore he sayed!. The
Lorde shall Iudge me. I wyll
stand onely to the Iudgemente
of the Lorde. For loke whon he
iudges to be good, he is sure he
is safe, he is cocke sure. I spake
of this geare the last daye, & of
some I had litle thāke for my la
boure. I smelled some folkes
that were greaued wyth me for
it, because I spake against Te
merarius iudgmēt. What hath
he to do wyth iudgmēt (say thei.
I wēt about to kepe yon frō ar
rogāt iudgment. Wel I could
haue sayd moze the I dyd, and
I can saye muche moze now.

The truth get
ten hatred.

For

The fourth sermon

For why? I knowe more of my
Lord admirals death syth that
tyme, then I did knowe before.
I saye they. The man dyed ve-
ry boldly, he woulde not haue
done so, hadde he not bene in a
iust quarell.

The argu-
ment of suche
men as thou-
ght the Lord
admirals cau-
se to be good
becau he to
ke hys death
so boldly is co-
futed.

The Anabap-
tistes howe
they toke their
death.

This is no good argument
my frendes. A man semeth not
to feare death, therfore hys cau-
se is good. Thys is a deceaua-
ble argumente. He went to hys
death boldly. ergo he standeth in
a iust quarell.

The Anabaptistes that were
brente here in dyuers townes
in England (as I heard of cre-
dyble menne I sawe them not
my selfe) wente to theyr death,
euen Intrepide Als ye wyll saye
without any feare in the worlde
cheatfull ye. Well, let them go
Ther

There was in the olde Doct^r The Dona-
 toures tymes an otherkinde of ^{rites & howe}
 popsoned heretikes, that were they dyed,
 called Donatistes. And these
 heretikes wente to their execu-
 tion as though they shoulde
 haue gone to some Joylle recre-
 acionoz banket, to some bealpe
 chere, or to a play. And wylle ye
 argue then? He goeth to hys
 death boldely, or chearefullie,
 Ergo he dyeth in a iuste cause.
 Haye that sequele foloueth no
 moze then thys.

A man semes to be a fraycd of
 death, Ergo he dyeth euyl. And
 yet our Sauoure Christe was
 afrayed of death him selfe.

I warne you therfore, and Judge not
 charge you not to iudge thein ^{them in autho-}
 þ be in authoritie, but to praye ^{ritpe rathpe.}
 for them. It becometh vs not to

¶ i. iudge

The fourth sermon

Judge greate maiestates, not
to condemne theyr doinges, bu-
lesse theyr dedes be openly and
appazantly wycked. Charytte
requirerh the same, for charytte
iudgeth no man, but well of e-
uery bodey. And thus we maye
ttrye whethet wee haue charytte
or no, & if we haue not charytte
wee are not Gods disciples, for
they are knowe by that badge.
He that is hys disciple, hath the
worke of charity in his breast.

Charyte is þ
cognysaunce &
badge of a
christen man.

It is a worthe sayinge of a
clarke, Charitas si est, operatur, si
nō operatur, nō est. If there be cha-
rity it worketh. Omnia credere om-
nia sperare. To beleue all thin-
ges, to hope all, to say the best
of the maiestates, & not to stand
to þ defending of a wicked mat-
ter. I wil go farder w you now
If

If I should haue saied al that
 I knewe, youre eares woulde
 haue yked, to haue hearde it, &
 nowe God hathe brought more
 to lyghte. And as touchyng the
 kynde of hys death, whether he
 be saued or no, I referre that to
 God, onely. What God can do
 I can tell. I wyl not denye but
 that he maye in the twynkeling
 of an eye, saue a man, and turne
 hys harte. What he dyd I can
 not tell. And when a man hathe
 two strokes wyth an axe, whoo
 cā tel that betwene two strokes
 he doth repent. It is very hard
 to iudge. Well, I wyl not go
 so nye to worke, but this I wyl
 say, if thei aske me what I thi-
 ke of hys death, that he dyed
 verie daungerously, ykesome-
 ly, horryblye.

not al that
 he knew cō-
 cerninge the
 lorde admi-
 ralles cause.

The forth sermon.

The. ii. lpytle
papers which
the Lorde ad-
mirall wrote
in the tower.

The man beyng in the to'wes
wrote certayne papets whiche
I sawe my selfe. Ther were two
lpytleones, one to my Ladye
Harpes grace, and another
to my Ladye Elizabeth grace,
tendynge to thys ende, that
they shoulde conspyre agaynst
my Lorde protectours grace.

Sutely so seditiously as could
be. Nowe what a kind of death
was thys, that when he was
readye to laye his head vpon the
blocke, he turnes me to the lea-
uetenauntes seruaunte and
sayeth, byd my seruaunte speede

The wordes
he spake to the
vne:enauntes
seruaunt.

þe thyng that he wottes of. Well,
the worde was ouer heard.

Hys seruaunte confessed these
two Papers, and they were
founde in a shooc of hys. They
were

were solwen betwene the soules
of a belued chooe. He made hys
ynke so craftely, and wyth such
workemanship as the lyke hath
not bene sene.

I was prisoner in the tower
myselfe, and I coulde neuer in-
uente to make ynke so. It is a
wonder to heare of hys subtili-
tie. He made hys pen of the ag-
let of a poynte that he plucked
from hys hose, and thus wrote
these letters soo seditiouflye,
as ye haue hearde, enforspynge
manye matters agaynste my
Lord protectours grace, and so
forth. God had lefte him to him-
selfe, he hadde cleane forsaken
hym. What woulde he haue
done if he had liued still: that
wete a bout this geare, when he
layed hys head on the blocke at

The penne of
the aglet of a
poynt.

The fourth sermon.

the ende of hys lyfe. Charytte
(they saye) worketh but Godly,
not after thys sorte. Well, he is
gone, he knoweth hys fare by
thys, he is eyther in ioye or in
payne. There is but two states
if we be once gone. There is no

There is but two states
The state of
saluacion and
the state of da-
nacion.

chaunge. Thys is the speach of
the scripture. *Ubiq̃ue lignū cecid-
erit ibi erit, siue in austrū, siue in aquila-
lonē.* Wheresoeuer the tree fal-
leth, eyther into the southe or in
to the north, there it shall rest.

By the fallynge of the tree, is
signified the death of man. If
he fall into the Southe he shall
be saued.

¶ For the Southe is whote,
and betokeneth Charitie or sal-
uacion. If he fall in the Northe
in the colde of infidelity, he shall
be dampned. There are but
two

Of M. Latimer.

two states, the state of saluaciō⁷
and the state of damnacion.

Ther is no repentaunce after
thys lyfe, but if he dye in the
state of damnacion, he shal ryse
in the same. Yea though he
haue a whole Monkerpe to
syng for hym. He shall haue
hys synall Sentence when he
dyeth.

And that seruaunte of hys,
that confessed and vttered thys
gere was an honest manne. He
dyd honestlye in it. God put it
in hys herte. And as for the to
ther whether he be saued or no
I leaue it to God. But surelye,
he was a wycked man, the real-
me is well rydde of hym.

The seruaunt
whiche vtte-
red the secre-
tes of y two
letters is co-
mendid of M.
Latimer.

It hathe a treasure, that he
is gone. He knoweth hys fare
by thys.

.Miii.

A

The forth sermon

A terrible examplr suerlye, and
to be noted of euery man. Nowe
before he shoulde dye, I hearde
saye he had commendacions to
the kyng, and spake manye
wordes of his maiestye. All is
the kyng, the kyng. Yea Bo-
na merba. These were sayre wor-
des the kyng the kyng I was
trauailed in the tower my selfe
(with the kinges commaunde-
mente, and the counsaile) and
there was syr Roberte Cunta-
ble, the Lorde Hussey, the Lord
Darlsey. And the Lorde Darlsey,
was tellynge me of the fayeth-
full seruike that he hadde done
the kynges maiestye that deade
is. And I had sene my Soue-
raygne Lorde in the fheld (sayd
he) and I had sene hys grace
come agaynste vs, I woulde
haue

The lorde
admirall had
comendacions
to the kyng
before hys
death.

What the
Lorde Darlsey
sayed to mai-
ster Latimer
in the tower.

haue lyghted from my horſſe;
 and taken my ſworde by the
 poynnt, and yelded it into hys
 graces handes. Mary quod I
 but in the meane ſeaſon ye play
 ed not the parte of a fayethfull
 ſubiecte in holdynge with the
 people in a cōmotion, & a diſtur
 baunce. It hath bene the caſt of The cōmme
caſt of al trap
tours.
 al traitours to pretend nothing
 agaynſte the kynges perſon,
 they neuer pretende the mat
 ter to the kyng, but to other.
 Subiectts maye not reſyſte a
 ny magiſtrates, nor oughte to The officer
duty of ſub
iectes.
 do nothinge contrarpe to the
 the kynges lawes. And there
 fore theſe wordes, the kyng and
 ſo fourth, are of ſmalles effect. I
 hearde once a tale of a thinge
 that was done at Oxforde .xx. A thinge ſ hap
pened at Ox
forde.
 yeres ago. & the lyke hath bene
 ſence in

The fourth sermon.

in this realme as I was enfor-
med of credible persons, & some
of the that sawe it be alpye yet.

A papest robbed
of a grea-
te summe of
money.

There was a prieste that was
robbed of a greate some of mo-
ney, and there were .ii. or .iii. at-
tached for the same robbery and
to be hysse were condemned &
broughte to the place of execu-
tion. The fyrste manne, when he
was vpon the ladder denied the
matter vtterly, & toke his death
vpon it that he neuer consented
to the robbery of the preste, nor
neuer knew of it. When he was
deade, the seconde felowe com-
meth and maketh his protesta-
tion & acknowlege the faute,
sayinge, that among other gre-
uouse offences that he had done
he was accessory to thys robbe-
rye, and sayeth he, I hadde my
parte of it, I crye God mercy so
had

hadde thys felow that dyed be-
fore me hys parte. Now who cā
iudge whether this felow dyed
wel or no? Who cā iudg a mā's
herte? The one denyed the mat-
ter, and the tother confessed it,
there is no Iudginge of suche
matters. I haue hearde muche
wickednes of thys manne, and
I haue thought oft, Jesu, what
wil worth, what wyl be the ende
of thys manne.

It is hard to
iudge a mā's
herte.

When I was wyth the byshop
of Chichester in warde (I was
not so with hym, but my frēdes
might come to me, & talke with
me) I was desirous to heare of
executiō done (as ther was eue-
ry weke, some in on place of the
citty or other) for there was thre
wekes sessions at newgate, and
fourthnyght Sessions at the
Marchialshy, and so forth).

The by-
shoppes be
stirred them
so then, that
some of them
wer neuer so
dylgence
spnce.

The fourth sermon

I was desirous I saie to heare
of execution, bycause I looked
that my parte should haue bene
theyrin, I looked euery daie to be
called to it my selfe,

The whore y
committed rob-
bery.

Amonge al other I heard of
a wanton woman, a naughtye
lyuer. a whore, a bayne bodye,
was ledde from newgate to the
place of execution for a certayne
robberye that she had commit-
ted, and she hadde a wycked cō-
munication by the waye. Here

M. Latimer
exhorteth the
hinges grace
that learned
men might be
appointed to
such as shall
suffer & are cō-
uict persons.

I wil take occasiō to moue your
grace that such menne as shal
be put to death maye haue lear-
ned menne to geue them instruc-
tion, and exhortacion.

For the reuerence of God when
they be put to executiō, let them
haue instructours, for manye
of them are cast away for lacke
of

of instructiō, and dye miserably
for lacke of good preaching.

This womā I saye as she wete
by the waye, had wanton and
solythe talke, as thys, that yf
good felowes hadde kept touch

The whores
wordes as she
went to exco-
muni-
on.

wyth hyr, she hadde not bene at
thys tyme in that case, and a-
mongeste al other talke, she sai-
ed, that suche a one, and named
this manne, hadde hyr maiden-
heade fyrste, and herynge thys
of hym at that tyme, I looked e-
uer what woulde be hys ende,
what woulde be come of hym.

He was a manne the fardest
frome the feare of God that e-
uer I knewe or heard of in En-
glande. Fyrste, he was aut hor
of all thys womannes whores-
dome. For if he had not had hyr
maydenhead, she myghte haue
bene

The fourth sermon

bene maryed, and become an honeste womanne, where as nowe beyng nought with hym, shee fell afterwarde by that occasiō to other. And they that were nought with hyr fel to robbery and she folowed, and thus was he authoz of all thys.

This geare came bi Sequels Peraduenture thys maye seme to be a lyghte matter, but surelye it is a grate matter, and he by vnrepentaunce fell frome euyl to worse, and from worse to worste of all, tyll at the length he was made a spectacle to all the worlde. I haue hearde saye, he was of the opiniō that he beleued not the immortalytē of the soule, that he was not ryght in þe matter. And it mighte well appeare by the takynge of hys
Death

Of M Latimer.

death. But ye wyll saye. What
ye sclaunder him, ye breake cha-
ritie.

Nay it is charitie that I do.
We canne haue no better vse
of hym now, then to warne o-
ther to beware by hym.

Christ saith. Memores estote br
oris Loth . Remembre Lothes
wyfe. She was a woman that
would not be content with hir
good state, but wresteled wyth
Gods callinge, & shee was for
that cause turned into a salte
stone, & therefore the scripture
doeth name hir as an erample
for vs to take hede by. Ye shall
se also in þe secōde Chapter, how
that God almightye spared not
a number of hys Aungels, whi-
che had synned agaynst him to
make

Lothes wyfe
is our exam-
ple to content
our selues in
our state.

God spared
not hys aun-
gelhs.

The fourth sermon.

The whole
may be was
drowned, Sa-
lome and Co
mo was bur-
ied and all for
our example.
Gene. xliiii.

An exhortatio
to al subiectes
not to mur-
mur misjudge
nor reppue &
gagnste the
kings proce-
dnges.

wake them examples to vs to
beware by . He drowned the
whole world in the time of Noe
and destroyed for sinne the Ci-
ties of Sodome & Gomorhe.
And why ffecit eos exemplum
qui impie forent acturi. He made
them an example to them that
would do wyckedlye in tyme to
come. If God would not spare
them, thynke ye he wyll fauour
vs? Thus make thys man be
an exaple to vs. Let vs all sub-
iectes iudge wel of our magis-
trates, in synche matters and be
contente wyth theyr doynges.
& loke not to be of the counsaile.
And thus toke I occasion to
speake of him, & to profyt you
therby, & I besech you so to take
it. He may be a good warnynge
to vs, & this is the best vse that
we

The fourth sermon

we can haue of him now.

I wil go on a word or two, in the applycacyon of the parable and then I wyl make an ende To what ende, and to what purpose, broughte Chziste thys parable of the wycked iudger.

The ende is, that we shoulde be continually in prayer. Prayer is neuer interrupte but by wyckednes. We must therfore walk orderly, vpryghtly, callynge vpon God in all our troubles, & aduersitytes, and for thys purpose there is not a more comfortable lesson in all the scripture then here nowe in the lappynge vp of the matter. Therefore I wyl open it vnto you. You miserable people, if there be any here amongeste you, that are oppressed wth greate men and

To what end
y parable of
the wycked
iudger tēdeth.

A, I.

can

To whom in
distresse & op-
pression we
shall resorte.

can' get no healpe, I speake for
yours comfort, I wyll open vn-
to you, whyther ye shal resorte,
when ye be in any distres. Hys
good wyl is redy, alwayes at
hande, when so euer we shal cal
for it. And therefore he calles
vs to hym selfe. We shall not
doubt if we come to him. Marke
what he sayeth to cause vs
beleue that our prayers shalbe
hearde. Et deus non faciet vindictam.
He reasons after thys fashyon.
Wyll not GOD, sayeth he, re-
uenge hys electe: and heare
theim: seyng the wycked iudge
hearde the wydowe: He semeth
to go plainely to worcke, he wil-
leth vs to praye to God, and to
none but to God. We haue a
maner of reasonynge in the
scholes, and it is called *Aminore*

The forth sermon

ad maius . From the lesse to the more, and that may be bled here
An argument from the lesse
The iudge was a tirant, a wpc- to the more.

hed man, God is a patrone, a de-
fender, father vnto vs . If the
iudge then, beyng a tirante
woulde here the pooze wyd-
dowe, muche more God wyl
here vs in all dystresses . He be-
yng a father vnto vs, he wyl
heare vs soner, then the cther
beyng no father haupng no
fatherly affection . Moreover,
God is uaturallye merciful.

The iudge was cruell, and
yet he healped the wyddowe,
muche more then God wil helpe
vs at our nede.

He sayeth by the oppressed.
Eum ipso sum in tribulatione . I am
with him in his trouble. His tri-
bulacion is myne.

A. II.

I

The fourth sermon

I am touched wth hys trouble. If the Iudge then beyng a cruell manne hearde the wyddowe, muche more **GOD** w^{ll} heape vs, being touched wth oure affectyon. Furthermore, thys iudge gaue the wyddowe, no cōmandment to come to him we haue a commaūdement to resorte to **GOD** for he sayeth Inuoca mein die tribulationis : call vpon me in the daye of thy tribulacions, whyche is as well a commaūdement, as Non furaberis. Thou shalt not steale.

He that spake the one, spake the other, and what so euer he be that is in trouble, and calleth not vpon **GOD**, breaketh hys commaūdement. Take hede therefore. The iudge dyd not promise the widdowe helpe,
GOD

Of M. Catpmer.

God promised vs helpe, & wil he
not perfourme it? He wyl, he
wil. The Iudge (I say) did not
promise the wyddowe helpe.
God wyl geue vs boeth hering
and helppnge. He hath promi-
sed it vs with a dubble othe. A-
men, amen. sayeth he, verely, vere-
ly, he doubles it.

Quicūque petieritis &c, what soeuer
ye shall aske in my name, ye shal
haue it. And thoughe he put of
some sinner for a tyme, and su-
ffer hym to byte on the byrdell,
to proue hym (for there be ma-
ny begynnners, but fewe conti-
newars in prayer) yet we may
not thyncke that he hath for-
gotten vs, & wil not hea lpe vs.
Veniens ueniet, non tardabit. When
the helpe is mooste nedefull,
the he wyl come and not tarpe,

A.iii.

for

The thyrde sermon

He knoweth when it shalbe best
for vs to haue healpe, though he
tary he wyl come at the last.
I wyl trouble you but halfe a
quarter of an howre, in þ appli-
cation of the parable, and so co-
mynyt you to God.

why GOD
wold haue vs
to be diligent
& earnest in
prayer.

What should it meane that god
would haue vs so dilygent and
earnest in prayer? Hath he such
pleasure in our worckes? Ha-
ny talke of prayer, and make it
a lyp labourynge. Praying is
not babling, nor praying is not
monkerie.

It is, to miserable folke that
are oppressed a conforzte, solace,
and a remedy.

But what maketh oure prayer
to be acceptable to God? It ly-
eth not in our power. We must
haue it by an other meane.

Re-

Remembre what God sayed of
hys sonne:

Sic est filius meus dilectus 'in quo mihi
bene complacui. Thys is my dear
son in whom I delyte. He hath
pleasure in nothyng, but in
hym.

why our pray
er is accepta
ble to God.

How cometh it to passe then,
that oure prayer pleaseeth God?
Oure prayer pleaseeth God, be-
cause Chyriste pleaseeth God.

When we praye, we come vn-
to hym, in the confydence of
Chyristes mercytestand thus of-
ferpge vp our prayers, they
shalbe heard for Chyristes sake.
Yea, Chyriste wyl offer them vp
for vs, that offered vp once hys
Sacrifyce to God, whych was
acceptable, and he that com-
meth wyth anye other meane
thē thys, god knoweth hym not.

R.iiii.

This

Thys is not the Mistal Sa-
crifice, the poppe the sacrifice to
stand at the aultare, and offer
bp Christ agayne. Dute vpon
it that euer it was bled.

I wyl not save naye, but that
ye shall fynde in the olde doc-
tours thys worde Sacrificiū but
there is one generall solution
for all the doctours that .S.
Augustyne sheweth vs.

The sygne of a thinge hath
ofte times þ name of the thinge
that it signifieth. As the supper
of the Lord is the Sacrament
of an other thinge, it is a com-
memoratiō of his death which
suffered once for vs, & bycause
it is a signe of christes offering
bp, therefore ye beares þ name
therof. And this Sacrifice a
woman can offer as well as a
man,

man. Yea, a poore woman in
the belfre a hath as good autho-
ritie to offer vp thys sacrifice,
as hath the byshop in hys ponti-
ficalibus, wpth hys myter on hys
heade, hys ringes on hys fyn-
gers, and Sandales on hys
fete. And whosoever commeth
askynge the father remedye in
hys necessitie for Christes sake,
he offereth vp as acceptable a
sacrifice as any byshop can do.
And so to make an ende.

Thys muste be done wpth a
constaunte fayeth, and a sure
confidence in Christe. Fayeth,
fayeth, fayeth. We are vndone
for lacke of fayeth. Christe na-
meth fayeth here, Fayeth is al-
together. When the sonne of
man shall come, shall he fynde
fayeth on the earthe? Why
spea-

The fourth sermon

Speaketh he so muche of faythe because it is harde to fynde a true faythe . He speaketh not of a politicall faythe, a fayth set vp for a tyme, but a constante, a permanent , a durable faythe, as durable as goddes word. He came many tymes . fyrste in the tyme of Noe, when he preached, but he founde lytle fayeth . He came also when Loth preached, when he destroyed Sodom and Gomorhe.

But he founde no fayth , and to be shorte he shall come at the latter daye , but he shall fynde a lytle fayth . And I wene the daye be not farre of . And when he was hcre carnallye dyd he fynde anye faythe ? Manye speake of faythe, but fewe ther be that hathe it

Chyste

Chryste mourneth the lacke
of it. He complayneth that
when he came, he founde no
fayth.

This sayth is a greate state
a Ladye, a Dutches, a greate
womanne, and she hath cuer a
greate companye and trayne a-
bout her (as a noble estat ought
to haue) fyrste she hath a Gen-
tilman vsher that goeth before
her, and where he is not there
is not Lady sayth.

fayth is a
great stat & a
Dutches.

This Gentilman vsher is called
Agnitio peccatorū, knowledge of
syn, whē we enter into our herte,
& acknowledge our faulces, and
stand not about to defend them
he is none of these wynters, he
kyckes not when he heares
hys faulte. Nowe as the Gen-
tilman vshere goeth before her, so

knowledge
of synne is
gentell man
vsher to La-
dy sayeth.

she

The fourth sermon

She hath a trayne that commeth
be hynde hyr, and yet thoughe
they come behynde, they be all
of saythes companye, they are
all wpth hyr, as Chryste when
he counterfayted a state goynge
to Hierusalem, some wente be
fore him, and some after, yett all
were of hys company, so al these
wayte vpon sayeth. She hath
a greate trayne after hyr be-
sydes hyr Gentylman vasher,
hyr whole household, and those
be the worckes of our vocation,
when euerye man considereth
what vocation he is in, what
callynge he is in, and doeth the
worckes of the same, as to be
good to his neighbour, to obey
God. &c.

This is the trayne that fo-
loweth Lady sayeth, as for an-
exam-

exemple. An vnfaithful Iudge
hath fyrst an heauye rekenyng
of his faulte, repentynge hym
selfe of his wickednes, and then
forsaketh his iniquity, hys im-
peietie, fearring of noman, wal-
kes vpright, and he y doeth not
thus, hath not Ladye sayeth,
but rather a boldnes of synne
and abusynge of Chrystes passi-
on. Ladye saith is neuer with-
oute hyr. Gentyll man vther
nor wythout hyr trayne, shee
is no Anckres, she dwelles not
alone, shee is neuer a pryuate
woman, shee is neuer alone and
yet manye therbe that bolste the
selues that they haue sayeth,
and that when Chryst shal come
they shal do well inough. Hape
uape, these that be sayethfull
shall be so fewe, that Chryst shal
scarce

ffayeth is no
ankers she
hath manye a
atendant bpo
hyr parson.

scarre se them. Maie there be
that runnes sayeth Sayncte
Paule, but there is but one
that receyueth the rewarde, it
shall be wyth the multytude
when he shall come, as it was
in the tyme of Noe, and as it
was in tyme of Loth.

The sodayne
comynge of
Lorde in the
tyme of Noe
and Loth

In the tyme of Noe, they
were eatynge and drynckynge,
building planting, and sodayne
ly the water came vpon the, and
drowned them.

In the tyme of Lothe also,
they weare eatynge and drynck-
ynge. &c. And sodenlye the
fyre came vpon them, and de-
uoured them. And now we are
eatynge and drynckynge. Ther
was neuer suche buyldynge
then, as is now, plantynge, nor
marpyng. And thus it shalbe
euen

Of M. Ratpmer.

even when Christe shal come, at
the iudgemente.

Is eatynge and dryncking
and mariyng, reprovued in scrip-
ture? Is it not? Maye he repro-
ued not al kynd of eatynge and
drynkyng, he muste be other
wayes vnderstand.

If the scripture be not true-
lye expounded what is more et-
conious? And thoughe there be
complayninges of some eatynge
or drynckyng in the scripture
yet he speaketh not as thoughe
al were nought.

They maye be well ordered, what eatynge
& drynking is
they are Goddes allowaunce, allowed and
but to eate and dryncke as they what is disco
dyd in Moes tyme, and as they mended.
dyd in Lothes tyme, Thys
eatynge and drynkyng, and
mariyng is spoken agaynste.

To

To eate and dryneke in the forgetfulness of goddes commaundement voluptuously, in excelsse and glotonnic, thys kinde of eating and drinking is noughte, when it is not done moderatlye soberly, and with al circumspection. And lykwyse to marrye for fleshely luste, and for ther owne fantasie. There was neuer suche marrynge in Englande, as is now. I here tell of stealyng of wardes to marrye theyr chyldren to. Thys is a straunge kynde of stealyng but it is not the wardes, it is the landes that they steale. And some ther be that knyght by marriages to gether not for any loue or Godlines in the partyes, but to gette frendshyppe, and make them stronge in the realme, to

What kynde
of marping is
reproued wor
thely.

Stealyng of
wardes, nape
rather of lan
des.

Another kind
of mariage &
allnaght.

en-

encrease their possessions and to
 ioyne lande to lande. And other
 there be that enuegle mennes The inueg-
 lers of mens
 daughters are
 notyd.
 daughters, in the contempte of
 theyr fathers, and go aboute
 to marrye them wythoute theyr
 consente. Thys marryinge is
 vngodlye. And manye parentes The parentes
 whpche forse
 their chldren
 to marry whō
 they loue not
 are worthe
 reprehendyd.
 constrayne theyr sonnes and
 daughters to marrye where
 they loue not, and some are bea-
 ten and compulsed. And they
 that marrye thus marrye in a
 forgetfulnes and obliuiousnes
 of goddes commaundementes. A daye wpll
 come shall
 paye for all.
 But as in the tyme of Noe, so
 denlye a clappe fel in theyr bo-
 somes, so shall it be wyth vs at
 the latter daye when Christe
 shall come. We haue as lytle
 consyence as maye be, and
 when he shal come, he shal lacke
I feare it be
 so little wyth
 some mē, that
 a man can nei-
 ther fele it nor
 get se it.

D.i.

Ladye

Lady Fayeth, welis them that
 Chalbe of that lytle flocke, that
 Chalbe set on the ryghte hande.
 &c.

I haue troubled you longe,
 partelye beyng out of my mat-
 ter, partelye beyng in. But now
 I wyl make an ende. I began
 with thys text. *Quaecunque scripta
 sunt. etc.* So wyl I ende nowe
 for myne owne ease, as an olde
 treuannte wyth thys sentence.
Beati qui audiunt Verbum dei. etc.

Blessed are they that heare
 the worde of God, and kepeth
 it. I tolde you in the beginning
 of this parable of Beue. *Nil melius
 quam letari et facere.* If I had cea-
 sed ther al hadde beene wel,
 quod the merpe Mooske, so
 blessed are they that heare the
 worde of God. But what
 foloweth

Of M. Latimer
foloweth: and kepe it.

Dure blessednes commeth of
the keepynge. It hanges all one of the kepe
the ende of the tale, in crediting pnce.
and assentynge to the woorde,
and followynge of it. And thus
we shal begyn our blessednes

here, and at the length

we shall come to

the blessinge

that ne-

uer

shall haue ende,

whiche God

graunt both

pou and

me &

me.

D. II.

The

C. The fyfte

Sermon of Mayster Hughe
Latimer, whpch he preached before
the Kinges Maiestie within his
graces Palapce at West-
minster the xvj.
daie of A-
prill.



*Uecunque scripta sunt ad
nostram doctrinam scripta
sunt.* **All thinges that
are wrytten, they are
wryttē to be our doc-
trine. What doctrine is wryt-
ten for vs in the parable of the
Judge, and the wyddowe, I
haue opened it to you, most ho-
norable audience.**

**Some thinge as concerning
the Judge, I woulde wyshe
and praye, that it myght be a-
lytle better kepte in memorye.
that**

that in the seate of Iustyce, no more iniquitie and vntyghtuousnes, myght raygne.

Thys I feare me is soner wpyshed then often sene but yet let vs praye.

Better a little well kept, then a greate deale forgottē, I wold the Iudges woulde take forth theyr lesson, that there myghte be no more iniquitie vsed, nor bybetakynge, for if there shall be bybynge, they knowe the peryl of it, they knowe what shal folowe. I woulde also they shoulde take an example of this Iudge that dyd saye, not that that he thought hym selfe, but our sauoure Christ puttes him to saye that thynge, that was hid vnto him selfe. Wherfore I wold ye shold kepe in memory, how vnsearcheable a mā's herte is. I woulde ye shoulde remembre the fall of the Angles, and

Some cā spell and spi out land and put together taste inoughe, but whē they read or heare a good lesson, that commeth in at one eare and goeth out at the other.

The fyfte sermon

beware thereof, the fall of the
olde worlde, and beware therby
The fal of Sodom & Gomorh,
and beware therby. The fal of
Lothes wyfe, and beware there-
by. The fall of the manne that
suffered of late, and beware ther
by.

Marke many
caneatis and
beware byes.

The argumēt
of the wycked
iudges should
induce vnto
prayer.

I woulde not that miserable
folke shuld forget the argumēt
of the wycked Iudge, to induce
them to prayer, whyche argu-
ment is thys. If the Iudge be-
ynge a tyraunte, a cruell man, a
wycked man, whych did not call
hir to hym, made hir no promise
noz in herping noz helpynge of
hir cause, yet in the ende of the
matter for the importunyties
sake dyd helpe hyr, muche more
almighty god which is a father
who beareth a fatherlye affecti-

on

on, as the father doeth to the
childe, and is naturallie merci
full. and calleth vs to him with
hys Promise that he will heare
them that call vpon hym, that
be in distres and burdened with
aduersitie. Remēber this. You
knowe where to haue your re-
medy. You by your prayer can
worke greate effycacye, and
your prayer wyth teares is an
instrument of great efficacy. It
canne brynge many thynges to
passe. But what thinge is that
that maketh our prayer accep-
table to god: is it our babling:
No, no, It is not our babling
nor our longe prayer. There is
an other thyng then it.

What maye
be wroughte
by prayer.

What ma-
keth our pra-
yer accepta-
ble to God.

The dignyty and worthines
of our wordes, is of no such ver-
tue. For whosoever resorteth

The fpyte sermon

vnto God, not in the confidence
of hys owne merites, but in the
sure truste of the deseruinge of
oure Sauour Iesus Chyriste,
and in hys passyon.

Dure prayer
pleaseth God
for Chyristes
sake when we
dyltruste oure
owne merites
and trust in
hys deseruyn-
ges.

Whosoouer doeth inuocate
the father of heauē, in the truste
of Chyristes merites, whyche of-
ferynge is the most confortable
and acceptable offerynge to
the father. Whosoouer I saye
offereth vp Chyriste, whyche is a
perfecte offerynge, he can not
be denyed the thyng he despyrith
so that it be expediente for hym
to haue it. It is not the bab-
lynge of oure lippes, nor digni-
tye of oure wordes, but the pray-
er of the herte, is the offerynge
that pleaseth thorowe the onely
meanes of hys sonne. For oure
prayer pzoftyeth vs bicause we
offer

offer Christe to hys father.

Whosoever resorteth to god
wythout Christ, he resorteth in
vayne. Our praiere pleaseth, be-
cause of Iesu Christ, whom we
offer. So that it is sayth, sayeth
faith, is the matter. It is no
prayer that is without faith,
it is but a lippe labouring, and
monkerie wythout faith. It is
but a lytle bablyng.

In all oure
prayers we
muste bypnye
a present with
vs to god and
marke wel
who it is.

I spake also of lacke of sayth
and vpon that also I sayed, the
ende of the worlde is neare at
hand, For ther is lacke of faith
nowe. Also the defectiō is come
and swaruinge from the sayeth
Antichriste the man of synne,
the sonne of iniquity is reueled,
the latter daye is at hande. Let
vs not thynke hys commynge
is farre of. But when soeuer he

Coniectures
why the ende
of the worlde
is supposed
to be nere at
hand.

com

The fyfte sermon

As much wyl-
kednes used
in our time
as euer was
in the time of
Moe.

M. Latimer
returneth to
hys former
question and
to the dissolu-
cion of the
same.

cometh he shall fynde iniquitye
inough, let him come whē he wil
What is now behinde? we be
eatynge and dyncynge as
they were in Noes tyme, and
Macyng I thincke as wyl-
kedly as euer was. We be buil-
dynge, purchaching, plantynge
in the contempte of Gooddes
worde. He maye come shortlye
when he wyl, for there is so
much mischief and swarynge
from the sayeth (rayninge now
in our dayes) as euer was in
any age. It is a good war-
nyng to vs all to make readye
agaynste hys commynge. This
lytle rehearsalle I haue made
of the thynges I speake in my
last sermon. I wyl now for
this daye retourne to my que-
stion and dissolue it, whether god-
des people may be gouerned by

I gouernoure that bereth the name of a kynge or no. The Jewes hadde a lawe that when they shoulde haue a kynge they shoulde haue hym accordynge to the election of god, he woulde not leaue the election of a kynge to theyr owne braynes. There be some busy braynes, wanton wyttes, that saye, the name of a kinge is an odypouse name and wyeth this text of the scripture, wher god semeth to be angrye & displeased wyth the Istracites for askyng a king expounding it verye euil & odiously. As who wold say a king were an odiousethyng. I comynge ridinge in my way, & callig to remembrance wherfore I was set, that I must preach & preach afore the kings maiesti I thought it mete to frame my preaching accordyng to a kynge Du

Whether gods people may be gouerned by a kynge or no.

The kynges of the Jewes were elected and choise of God. i. Regu. viii.

Dure preaching must be framed accordyng to the persons before whom we preache.

The fyste sermon

I. Pole the
kynge's trap-
tor, a traptor
agaynst kynd
and nature.

M. Latimer
lamentes the
defection of
I. Pole & the
breche of hys
allegiannce to
his liege and
Roiale kyng.

They nedde as
greately at
thys tyme as
euer they dyd

Busynge of thys I remembred
my selfe of a booke that came fro
Cardinall Pole, maister Pole
the kynge's traptor, whiche he
sente to the kynge, maiesty I
neuer remember that man me
thyncke, but I remember hym
wyth a heauye herte, a wyttie
man, a learned man, a man of a
noble house, so in fauoure that
if he had tarped in the realme,
and woulde haue conformed
hym selfe to the kynge's proce-
dynges. I hearde saye, and I
beleue it verely, that he hadde
bene byshop of Porcke at thys
day, To be a bidden by, he wold
haue done muche good in that
parte of the Realme. For those
quarters haue all wayes had
greate nedde of a learned man,
and a preacheinge prelate. A
thing

Of M. Latimer.

thyng to be muche lamented
that suche a man shoulde take
suche awaye. I here say he rea-
deth muche Saynte Jeromes
works, and is wel sene in theim
But I woulde he would folowe
saynte Jerome, where he exposi-
teth thys place of scripture.

Cardinal: Po-
le sayth (they
saye) to rede
much. Saynt
Jeromes
worches.

Erite de illa peopule meus. Almight-
ye god sayth. Get you from it,
get you from Rome, he calles it,
the purple hoze of Babilon. It
had bene more cōmēdable to go
from it, thē to come to it. What
hys sayinges be in hys boke. I
do not wel remember, it is in the
farthestē ende of my memorye.

Rome is cal-
led of Jerome
the purple
hoore of Ba-
bylon.

He declareth hym selfe in it, to
haue a corrupte iudgmente, I
haue but a glynimerynge of it
Yet in generally. I remēber the

He meaneth
of the boke
that C. Pole
dvd send to
the hyng.

scope

The fyste sermon

The scope or
state of the
booke, tendes
to dissuade the
king from his
supremacie.

Well Spo-
ken and spke
a Cardinall,
who may spe
by authoritie
because he
dwelleth at
Rome.

scope of it. He goeth aboute to
dissuade the kynge from his su-
premacie. In his perswasions he
is very whomye, verpe quicke
and sharpe wpyth the kynge as
these Cardinals wyl take wel
vpon theym. He sayeth that a
kynge is an odious word and
touched y place how god was
offended with the Israelites for
calling for a kynge,

Vetely lyghtely he seueth to
sette forth the title of a kynge.
As though he shoulde meane:
whatis a kynge? What shoulde
a kynge take vpon hym to re-
dresse matters of religiyn? It
pertaineth to obre holpe father
of Rome. A kynge is a name &
a title rather suffered of God
as an euyl thyng, then alowed
as a good thyng.

Cal

Callynge thys to remem-
braunce it was an occasiō that
I speake altogether befoze.
Nowe I wyll answere to thys
for the answere I muste some
what tpype the ayght Chapter
of the fyrst boke of the kynges
And that I mai haue grace. &c.



D come to þ opening
of this matter. I must
begyne at the begyn-
ning of the Chapter.

that the vnlearned (although I
am sure, here be a greate many
well learned (maye the better
come to the vnderstandynge of
the matter

factum est cum tenuisset

1. Regu. viii.

Samuel fecit filios suos iudices populo
et. It came to passe when
Samuell was strycken in
age, he made hys sonnes Iud-
ges ouer Israell. Of Samuel,
I might

The fyste sermon

mighte fetch a processe a far of,
of the stozy of Elcana, who was
hys father, and who was hys
mother. Elcana hys father
had two wiues. Anna and Phe
nenna, and dyd not put them
away, as do men now a dayes
There was debate betwene
these two wyues.

Phenenna in the doing of sa
crifice, embrayded Anna by
cause she was barren, and not
fruitfull. I myght take here oc
cacion to entreate of the dutye
betwene man and wyfe, whyche
is a holy relygyon, but not reli
giouflye kepte. But I wyl not
enter into that matter at thys
tyme. Well, in processe of tyme,
God made Anna fruitfull, tho
twe hys deuoute prayer. She
broughte forth Samuell, who
by

Attant (by
the waye) to
suche as be
vnlawful dis
possementes.

Anna of bar
ren made fruit
ful and mo
ther to Samu
ell.

by the ordinance of God, was
made the hyghe pryeste. Fa-
ther Samuell a good man, a
singular example, and singular
patrone, a manne a lone, fewe
suche men as father Samuell
was. To be shorte he was now
come to age, he was an olde mā
an impotent man, not able to
go from place to place to miny-
ster iustice, he elected and chose
two suffraganes, two coadiu-
tours, two cohelpers, I meane
not hallowers of belles, nor
Christiners of belles (that is a
poppysh suffraganship) he made
thē to heape hym, to dyscharge
his office, he chose hys two son-
nes rather then other, because
he knewe thē to be well brought
up in vertue, and learninge. It
was not for anye carnall affec-

Samuell be-
ynge aged
chose to hym
two suffrage-
nes to assist
hym in hys
offyce.

Wher he
chose hys
owne two
sones rather
then any o-
ther.

The 1stte sermon

Samuel tenderpge the
ease of hys
people appo-
ynted two
officers.

tion, he cared not for hys re-
nowme, or reuenues, but he ap-
pointed them for the ease of the
people, the one for to supply his
place in Bethsabe, & the other
in Bethleim.

As we haue now in England,
for the wealth of the Realme,
two Lordes presidentes. Sure
lye, it is wel done, and a goodly
order. I wold ther were a thyrd
in an other place.

A third Lord
president
wold do wel

For the ease of hys people,
good father Samuell, and to
discharge hys offyce in places
wher he coulde not come hym
selfe, he sette hys twoo sonnes
in offyce wyth hym, as hys suf-
fragaynes, and as hys Coad-
iutoures.

Here I myght take occasy-
on to treatte what olde and im-
po-

potente Byschoppes should do, ^{What the}
 what olde preachers should do, ^{impotēt and}
 when they come to impotency, ^{old bps}
 to toyne wyth them preachers, ^{des shoulde}
 preachers, not Welhalowers, ^{do whē they}
 and to departe, parte of theyre ^{are not able}
 buyngge wyth theym. ^{to susteine}
 the traunple

I myghte haue dylated this ^{and papues}
 matter at large. But I am ho- ^{of preachpug}
 nestelpe pzeuented of thys com-
 mune place, and I am verpe
 glad of it.

It was very well handeled ^{There are to}
 the laste Sondaye. They that ^{manp suche}
 wyl not for the offyce sake recey ^{these feders}
 ue other, regarde moze the flese
 then the flocke.

Father Samuel, regarded
 not hys reuenewes. Our Lorde
 gyue them grace to be affected ^{Amen}
 as he was, & to folowe hym. &c.

P. ii. Though

The 1pste sermon

My Latimer
woulde not
haue bps
shoppes and pre-
lates forde
presidentes.

The office of
a president-
shippe is a ci-
uill offyce
and occupi-
eth a man,
wholip.

Thoughe I saye that I wolde
wishe mo forde presidentes. I
meane not that I woulde haue
prelates fordes presidentes,
nor that forde bps shoulde
be forde presidentes. As tou-
chinge that, I sayed my minde
and conscience the last yere. And
all thoughe it is sayed, Presint, it
is not mente that they shoulde
be forde presidentes, the offy-
ce of a presidentship is a ci-
uill offyce, and it canne not be,
that one maune shall discharge
bothe wel. It followeth in the
texte. Non ambulauerunt filii eius in
uiris eius. et c. Hys sonnes walked
not in hys wayes, heare is the
matter, here ye se the goodnes
of Samuel, howe, when he was
not able to take the pay-
nes hym selfe for theyr owne
ease

case, he appoynted them Judges nere vnto them, as it were in þ further partes of his Realme, to haue Justice ryghtly ministered. But what folowed?

Thoughe Samuells were good, and hys chyldrene well brought vppe, looke what the world can do: Ah crafty world. Whome shall not thys worlde corrupte and deceyue at one tyme or other?

The worlde
wll corrupt
and deceyue
vs or we be
ware of it,
the dyuell is
so crafty and
lucre is so
sweate.

Samuel thoughte hys sonnes shoulde haue proued well, but yet Samuels sone walked not in theyr fathers waye, why? What then? Is the sonne alwayes bounde to walke in the fathers waye?

The sonne
is not alwayes
bounde
to walke in
the fathers
wayes.

No ye must not take it for a generall rule. All sonnes are not to be blamed in theyre

fathers wayes.

Ezechias did
not follow
the steppes
of his father
Ahas.

iii. Reg. xliiii
Jospas re-
fourmed the
wayes of his
father Amos
iii. R. xii,
and. xiii.

Ezechias dyd not folowe the
steppes of his father Ahas, and
was well allowed in it. Josias the
beste king that euer was in Je-
ru, refourmed his fathers wa-
yes, who walked in worldly po-
licie.

In hys youth, he toke awaye
all Idolatrye, and purged his
Realme of it, and set a good or-
der in al his Dominions, wrest-
led wyth Idolatrye.

He was but
yngth ycare
olde when he
beganne to
Reygne.

And althoughe his father oz
hys grande father Manasses
(it makes no matter whether)
repented him in the ende, he had
no tyme to refourme thynges,
he left it to his sonne to be done

Josias beganne and made
an alteration in hys chylder-
hode

hede, he touned al bpsydowne,
he would suffer no Idolatrye to
stand.

Therefore, you must not take
it for a general rule, & the sonne
must euer walke in hys fathers
wayes.

Here I wyl renewe, that
whiche I sayed before of the
stiffe-necked Jewes, the rebelly-
ous people (that is theyr tytle)
they neuer spake so rebellious-
lye, as to saye, they woulde not
receyue any alteration, tyl theyr
kyng came to age. Much lesse
we Englyshe men, (if there be a-
nye suche in England) maye be
ashamed.

We are more
stiffe-necked
more rebelly-
ous and stur-
dier then the
Jewes,

I wonder wyth what confi-
dence folke can heare suche thin-
ges, and allowe it.

Thys Josias made an notable

D. 111

al-

The fyfte sermon

alteracion, and therfore take it not for a generall rule, that the sonne shall alwayes walke in his fathers wayes.

Thys is no rule to reken bypon.

Thynke not because he was slayne in battell, that God was displeased wyth him. For herein God shewed hys gooodnes to hym wonderfullye, who would not suffer hym to se the captiuitie that he woulde byynge vpon the Israelites. He woulde not hym to haue the syght, the fea-

Josias was slayne in bat-
telle of Pharaoh Necho
kyng of E-
gypt at Megiddo
iii. Reg. xiii.
miser.

lynge, and the beholdynge of hys plage, he suffered him to be taken awaye before, and to be slayne of the kyng of Egypt.

Wherfore a iuste man muste be glad when he is taken from

miser. Justus si morte preoccupatus fuerit in refrigerio erit.

If a iuste man be pzeuented
with

With death, it shall be to hys re-
lyefe. He must thynke that he is
one of those, whome the worlde
is not worthye to haue, it came
of a singular goodnesse of god,
that he was by death deliuered
frome the syght of that captiui-
tie. Therfore take it not for a
generall rule, that the sonne be
alwayes bounde to walke in the
fathers wayes.

*Molite in preceptis patrum uestrorum
incedere.* Walke not in the com-
maundementes of your fathers
for so it is sayed in an other
place of scrypture. It is spoken
to the reproche of Samuels
sonnes that they walked not
in hys waye, for he was a good
man.

A wonderfull thyng that
these chyldren beynge so well
brought

Authoritie
and office
trepeth what
a man is,

Thys hathe
bene often
tymes recei-
ued and sene
in preachers
before they
were byshop-
ped or benifi-
ced.

brought vp shoulde so fall & be
corrupte. Yf the dyuell can pre-
uaile and hath power againste
them, that had so Godlie educa-
tion, what vantage hath he at
thē? he brought vp iniquitie &
couetousnes. It is a Proverbe
that magistratus virum demonstrat,
Offyce and authoritie sheweth
what a man is. A man knoweth
not hym selfe, tyll he be tryed.
Many ther be that being wyth
out office can rebuke magistra-
tes, and fynd faute wyth men
that be in office & preeminence. After
when it cometh to their chaunce
to come to office them selues, the
they haue take out a new les-
son. When I was a childe, I sa-
uered as a childe.

They wyll do then as other
men

men do, they are come to haue
experience, to be practitioners.

Do as the
most do, and
the fewest
shall wonder
at them.

The maydes childe is euer best
taughte, for he that standes by
ryghte in offyce, he is the fel-

low Samuel wold neuer haue
thought that hys sonnes shold

The state of
a Judge is
daungerous
and lucre is
so lickorous
that he that
once lokes
of it, leketh
it.

haue bene so corrupted. It is a
perillous thyng, a daungerous

state to be a iudge. They felte
smaker of thys worlde, a peril-

lous thyng. And therfore Chri-

stom sayeth, *Quis si aliquis re-*
trorsum saluabitur. I maruaile (say-

eth he) that any ruler can be sa-

ued. If a peril were wel cōside-

red, me would not be so desirous

as they be. The world & worlde
hath many subtil sleighthes, it is
a craftie thing & verie deceitful,

The good
man nemo
otherwys
called nobis
do that dwell
leth with v
topia.

a corrupter, & who is it whō the
worlde doeth not corrupte and
blynde at one tyme or other? |

What

The fyfte sermon.

They cal the
rewardes
but bypbes is
the fyfte let-
ter of theyr
Christian
name.

The deuils
genealogye
the ladder of
hell.

What was þ waie thei walked
Declinauerunt post auaritiā. That
is one. They stouped after ga-
ynes, turned a syde after lucre.
What folowed Acceperunt munera
They toke rewardes, gyftes,
bypbes (I shoulde call them) for
that is theyr ryghte name. Per-
uerterunt iudiciū. They turned
Justice vpsedowne. Eytther
they woulde geue wrong iud-
gemente, or els put of a delaye
pooze mennes matters.

These were theyr wayes, here
is the Deuylls genealogye. A
gradacion of the Deuylls ma-
king. This is, Scala inferni. The
ladder of hell.

I tolde von befoze of Scala celi
the ladder of heauen, I woulde
you shoulde not forget it. The
steppes

Stepes thereof are set forth in
the tenth to the Romanes. The
fyfte is preachynge, then hea-
rynge, then beleupnge, and last
of all Saluacion. Scala celi. is a
preachynge matter I tell you,
and not a massynge matter,
goddes instrument of saluacio,
is preachynge.

Preachynge
Hearynge
Beleupnge
and saluacio.

Well moued
and Godlye
exhorted of
M. Latimer
but little min-
ded & slow-
lye followed
for all that.

Here I moue you my Lor-
des, not to be greadye and out-
ragyouse in enhaunsynge, and
raysynge of youre rentes, to the
minishynge, of the offyce of sal-
uacion. It woulde ppyte a mas
herte to heare that, that I heare
of the state of Cambrige, what
it is in Oxforde I can not tell.
Ther be few do study diuinitie.
but so many as of necessity
must, furnysh þe Colledges. For
theyr liuynge be so small, and
bictualles

The studi of
diuinitie deca-
ped in Cam-
brige.

The fiftē sermon

sayles so detye, that they tarry
not there, but go other whete to
seke lyuynge and so they go
about. Howe there be a fewe
gentylmen and they studie alittle
diuinite. Alas what is that,
it wil come to passe that we shal
haue nothing but a lytle Eng-
lyshe diuinite, that wyl bynge
the Realme into a bette bar-
barousnes, and vtter decaye of
learnynge. It is not that I
wyl, that wyl kepe out the su-
premacie of the byshoppe of
Rome.

The bysopped
supremacye
of the byshop
of Rome
wyl not be
kept out by
a lytle Eng-
lyshe diuini-
tye.

M. Latimer
his reasonable
request for
poore schol-
lers exhorta-
tions.

Here I wyl make a suppli-
cation, that ye would bestow so
muche to the fyndynge of scho-
lers, of good wyttes, of poore
mens sonnes, to exerceyse the of-
fyce of saluacion, in releuing of
scholers, as ye were wont to be
Howe

some in pylgrimage matters,
in trentales, in masses, in par-
dons, in purgatorie matters,
ye bestowed that lyberallye,
bountyfully, but thys was not
well spente.

You hadde a zeale but not ^{wher upon}
^{Secundum scientiam.} Not accord- ^{we mape be-}
dyngc to knowledge. You may ^{stowe our}
be sure yf you bestowe, youte ^{goodes well}
Goddess on this wyse, ye shall ^{and please}
bestowe it well to suppozte and ^{God well,}
bpholde Goddess word, wherin
ye shall please God.

I requyre no more, but that
ye bestowe so muche Godlye,
as ye were wonte to bestowe
vngodlye.

It is a resonable petition,
for Goddess sake, looke vpon it
I saye no more.

Ther

The fpyte sermon

They that
haue least
nede haue
most helpe.

There be none now but great
mens sonnes in Colledges, and
theyr fathers loke not to haue
them preachers, so euerpe waye
this offyce of preachynge is
pynchyt at.

The ready
waye downe
to the deuill
in hell.

I wyl speake no more of Scala
celp. But I am sure thys is Sca
la inferni, the ryghte waye to hell,
to be couctous, to take bybes,
and peruerete iustice. If a iudge
shoulde aske me the waye to
hell. I woulde shewe hym thys
waye. Fyyst let hym be a coue-
touse man, let hys hearte be poi-
soned with couctousnes. Then
let hym go a lytle further and
take bybes, and laste peruerete
iudgemente. Loo, heare is the
mother and the daughter, and
the daughters daughter. Aua-
rice is the mother, she bynges
fur-

Of M. Latimer.

for the brybe taking, and brybe-
taking, peruerting of iugment

Ther lacks a fourth thyng
to make vp the messe, whyche
so god helpe me if I were iudge
should be sanguis tuum, atiburne
typpet to take wyth hym, and it
were the iudge of the kynges
bench, my Lord chyefe iudge of
Englande, yea, and it were my
Lord Chanceloure him selfe, to
tiburne wyth hym.

A tiburne typpet
for brybe
takers & per-
uerter's of iud-
gemente.

Ther was wyth in these. xxx. The wyddow
peares a certain widdow, which
sodaynly was attached, had to
pyrson, indyted, condempned,
and there were certayne lear-
ned men that visited her in the
pyrson. Oh I would ye woulde
resorte to Pyrsonnes, A com-
mendable thyng in a chrysten
realme, I woulde wyshe there

Q. l. were

The fyrst sermon

Ther should
be curates
of prisiones.

A holp dape
worke to hye
spt the preso-
ners.

The woman
torned from
pappylte by
the diligent
resort of, the
learned fre-
quentynge the
preson.

were curates for prisonnes, that
we myght saye, the curate of
Newegat, the curate of the flete
and I woulde haue theym well
waged for theyr labour. It is
a holy dape worke to vyllet the
prisoners, for they be kept from
sermons. Ther was that resor-
ted to thys woman, who, when
she came to preson, was all on
hyr beades, and nothinge else,
a poppysh woman, and sauered
not of Jesu Christe. In processe
she was so applyed that she ta-
sted. *Quam suavis est dominus.*
She had suche a sauoure, suche
a swetenesse and felynge that
she thought it longe to the dape
of execusion. She was wyth
Christe already, as touchynge
sayeth.

She had suche a desyre that
she

Of M. Catpmer.

He sayed wyth saynt Paule. *Eui-
podi dissolui et esse cum christo.* I de-
syre to be ryd, and to be wyth
Christ. The word of God had so
wrought in hyr. When she was
brought to punishment, she desy-
red to cōfesse hyr faulte, she toke
of hyr death, that she was gilt-
lesse in that thyng she suffered
for, and hyr neyghbours would
haue borne hyr wytnes in the
same. She was alwayes an ho-
neste ciuell woman, hyr neygh-
bours woulde haue gone on hir
purgacion a greate waye

They would nedes haue hir
confesse, then saith she. I am not
gylty, wold ye haue me to make
me gyltye, wher I am not? Yet
for al thys, she was a trespassar;
she had done a greate offence.
But befoze I go forward with
thys, I must first tel you a tale.

Q.ii.

A

I hearde a good whyle ago,
a tale of one (I saw the mā that
tolde me the tale not longe ago)
in thys auditorye. He hath tra-
uelled in mo countries thē one.

A riche mer-
chaunt cast in
to the Castel-
Mungell.

He toulde me that there was
once a pretour in Rome, Lorde
mayre of Rome, a ryche manne,
one of the richest marchauntes
in all the cytpe, & sodaynelye he
was caste in the castle Mungell.
It was herde of, & euerye man,
whispered in an others eare.
What hath he done? Hath he
kylled anye man? No. Hath he
medled wyth Alam, oure holye
fathers marchādice? No, Hath
he cōterfaited our holy fathers
Bulles? No. For these were hye
treasons.

One rowned an other in the
ear and said. Frat Diuers. He was

Of M. Catpmer.

a riche man. A great fault. Here
was a goodlye pray for that ho-
ly father. It was in Popes
Julius tyme, he was a greate
warrioure. Thys praye would
healpe hym to mayntayne hys
warres, a ioly praye for our ho-
ly father.

So thys woman was Diues A gentle man
She was a rych womā, she had of a long nose
her lādes by the Shyriffes nose from suche a
He was a gentil man of a long nose, I praye
nose. Such a cup, such a couer. God, Libera
She wold not depart from her nos et salua
own. Thys Shyriffe was a co- nos.
uetnouse man, a worldely man.
The Iudge at the enpanelyng
of the queste, hadde hys graue-
lookes, and charged them wyth
thys. It was the Kyniges mat-
ter, loke well vpon it.

When it makes for their pur

Q.iii.

pose

The fyfte sermon

purpose, they haue the kynge,
the kynge in theyr mouthes.

The sygne
of the Iudges
skynne

Wel, some what there was, ther
was walkynge of angelles bet-
wene them. I would wishe that
of suche a Iudge in Englande
nowe, we might haue y^e skin hā-
ged vp. It were a goodly signe
the sygne of the iudges skynne.
It shoulde be Lotis wyfe, to
all Iudges that shoulde folow
after. By thys ye may perceiue,
it is possible for a manne to an-

A man mape
answere for
hym selfe and
yet haue
wronge, and
be absent, and
yet haue
ryghte.

swere for hym self, and be arrai-
ned at the barre, & neuertheles
to haue wronge. Yea, ye shall
haue it in fourme of lawe, and
yet haue wronge to. So it is po-
ssible, in a case, for a manne that
hath in his absence ataintement
to haue right, & no wronge.

I wyl not saye naye, but it is a
good

good lawe for a man to answere
 for him selfe, this is reasonable,
 allowable & good. And yet suche
 an vrgente cause maye be, suche
 a respect to a commune wealth,
 that a man may rightlye be con-
 demned in hys absence. There
 be such causes that a man maye
 in hys absences be condemned,
 but not ofte, except they be such
 cases that the reason of the ge-
 nerall lawe maye be kepte. I
 am prouoked of some to condemp-
 ne this lawe, but I am not able,
 so it be but for a time, and vpon
 wayghty consideraciōs, so that
 it be vsed rarely, seldomly, for a-
 uoyding distrubaunce in the cō-
 mune wealth, such an epiky and
 moderacion maye be vsed in it.

And neuertheles it is verye
 mete and requisite that a man

Q.iiii.

Should

The fyfte sermon

Should answer for hym selfe;

The reason of
the law is the
soule of the
lawe.

We must consider the ground
of the lawe: for Ratio legis, anima
legis. The reason of the lawe,
is the soule of the lawe. Why?
what is the reason and ende of
the lawe? It is thys, that no
man shoulde be iniured. A man
may in hys attayntment haue
no more wronge done hym then
if he answered for hym selfe.
Alth then I am not able to saye,
that in no wise, and attainemēt
maye be tourned in to attainte-
ment. A mā maye haue wronge
(and that in open iudgemente)
and in forme of lawe, and yet a-
lowed to answer for him self,
and euen so is possible he maye
haue ryghte, though he neuer
answer for hym selfe. I wyl
not say but that the parliament
hou-

houses both hye and lowe, may
 ere, and yet they may do wel, & How we must
 chrysten subiectes must take all take the doynges of the par-
 thynges to the beste, and ex- liamente.
 pounde theyr doynges well,
 althoughe they can not yelde, a
 reason for it, except their procea-
 dings be manifestli wicked, for
 though they can not attayne to
 se for what purpose thynges be
 done, it is no good reason that
 they be called euell done there- An untrue ar-
 fore. And is thys a good argu- gument.
 mente, he is not allowed to an-
 swer for hym selfe in thys place
 or that place, where he wyll ap-
 poynte: Ergo, he is not allowed
 to answer for hym selfe: No.
 He myght haue answered the
 beste he coulde for hym selfe be-
 fore a greate meanye, and haue
 hadde moe to, if he had requy-
 red

The fpyte sermon

eed theym. Yea, and was commaunded vpon his allegiaunce to speake for hym selfe, and to make aunswere, but he woulde not nedes he woulde come oute to Iudgemente, and appoynte the place hym selfe.

A manne that answeres for hym selfe at the barre, is not allowed hys manne of lawe to answer for hym, but he muste aunswere hym selfe. Yet in the Parliament, althoughe he were not there hym selfe, anye frende he had, had lyberty to aunswere for him, franke, and fre, I knowe of the olde manner. The tenour of the wryttes is thys, Euerye man to speake the best he knoweth of hys conscience, for the kynges magesties honour, and the wealth of the realme. There were

fre' lybertye
is graunted to
speake in the
Parlyemente
house.

Of M. Latymer.

were in the Parliamente in both
houses, a great manye learned
men, conſcionable men, wiſe mē.
When that man was attainted
there, and they hadde lybertye,
ther to ſay naye, to his attaynt-
mente yf they woulde. Sure
I am the mooste allowed it, or
eſſe it coulde not haue gone for-
warde.

Theſe premisses conſidered. I
woulde haue you to beare ſuch
a hert, as it be commeth chriſten
ſubiectes. I knowe what men
ſay of me wel ynonghe, I could
pouurge my ſelfe.

There is that prouokes me
to ſpeake againſte thys lawe of
attayntemente, they ſaye I
am not indyfferente. Surelye
I woulde haue it to be doone
carely.

The fyfte sermon

rarely vpon some greate respect
to the commuue wealth, for a
uoiding of greater tumulte and
peryll.

Paule was
alloweto to as-
swere for him
selfe.

Actes, xxi.

Saynt Paule was allowed
to answer for hym selfe, if Lisi-
as the tribune hadde not plucked
hym away from shewynge of
hys matter, it hadde coste hym
hys lyfe. Where he was saued
by the magistrat, beyng but
a pryuate manne. Wylle ye not
allowe that some thyng be done
as wel for sauyng of the magi-
strates lyfe? It be houes theym
of the Parliament to looke wel
vpon the matter. And I for my
parte thyncke not but they dyd
well, else I should not yelde the
duty of a subiecte.

Some liken me to doctour
Shaw, that preached at Pauls
crosse

Of M. Latimer.

croſſe, that kynge Edwardes ſonnes were baſtardes. An eaſy matter for one of the counſell to doctour Shaw did. We thinke you beyng the kynges ſeruaunt and hys offycer, ſhoulde thynke better on the kynge, and hys counsell, though he were lyght of beleſe. If he had bene a true man to hys maſter, he woulde neuer haue ſpoken it.

M. Latimer
likened to dog
toure Shaw.

The counſaile nedes not my lye, for the defence of that, that they do. I canne beare it of my ſelfe. Concernynge my ſelfe, that which I haue ſpoken, hath done ſome good.

You wyl ſay this. The Parliamente houſe are wyſer then I am, you myghte leaue theym to the defence of the ſelues. Al-
though

The fyfte sermon

thoughe the men of the Parli-
ment house can defendethem sel-
ues, yet haue I spoken thys of
a good zeale, and a good ground
of the Admirall's wytyng, I
haue not fayned, nor lyed one
iote. Use youre Iudgement and
languages, as it becomnieth
Christian subiectes.

I wyll nowe leaue the ho-
nourable counsaile to answer
for them selues. He cōfessed one
facte, he woulde haue hadde the
gouernaunce of the kinges ma-
iestye. And wot ye whye? He say-
ed he would not in his minozitie
haue hym broughte vp lyke a
warde. I am sure he hath bene
brought vp so Godly, with such
Scholemasters as neuer kyng
was in Englande, and so hath
prospered vnder them, as neuer
none

One facte cō-
fessed of the
Admirall he
would not
haue the
kyng brought
vp lyke a
warde in hys
minozitie,

Of M. Latimer.

none dyd. I wotte not what he mente by hys brynging vp like a wardc, onles he woulde haue hym not to go hys boke and learne as he doeth. Nowe woo worth hym, yet I wyl not say so neyther, but I pray God amend hym, or els God send him short lyfe, that woulde haue my soueraygne not to be brought vp in learnynge, and woulde plucke hym from hys booke. I aduertise the therfore my fellow subiecte, vse thy tonge better, and expounde well the doynges of the magystrates.

*Kinges shuld
be learned.*

Now to the purpose, for these thynges lette me of my matter,

Some saye preachers should not meddle wyth suche matters, but dyd not our Sauour
Jesus

Jelus Christ medle wyl mat-
ters of Judgemente, when he
spake of the wycked Judge, to
leaue ensample to vs that fol-
low, to do the same?

Ladye courtul-
nes is a chyl-
drenge woman

Ye se here, that Ladye coue-
tuousnes is a fruitfull woman,
euer chyldeynge, and euer byynge
ynge forthe her frutes. It is a
true saynge. Radix omnium malorum
auaricia. Couetousnes is the root
of al wyckednes. One wyl saye
paradventure, you speake vn-
semelye and in conuenientlye
so to be agaynste the offycers,
for takynge of rewardes in do-
yng pleasures.

He that byeth
dere must ne-
des sel ther af-
ter.

Ye consyder not the matter
to the bottome. Their offices be
bought for great sommes, now
howe shall they receyue theyr
money agayne, but by bybyng
pe

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ye woulde haue them vndone.
 Some of the gaue. CC. poudes
 some. v. C. pounce, some .ii. M
 pound. And how shal thei gather
 vp thys monye agayne, but by ^{ye must vnderstande,}
 healpyng them selues in theyre ^{pea, as well}
 offyce. And is it so trow ye? Are ^{as cnyple}
 ciuile offices bought for monei? ^{to make the}
 Lorde God. Who would haue ^{sentence pers}
 thought that? Let vs not be to ^{fect.}
 hasty to credit it. For then we
 haue the old prouerbe, *Omnia uen-*
alpa Roma. Allthinges at sold for
 mony at Rome, & Rome is come
 home to our own dores. If thei
 by, they must nedes sell, for it is
 wittely spoken. *Vendere iure potest*
emerat ille prius. He may laweful
 ly sel it, he bought it before. God
 forfend that euer any such enor-
 mite shuld be in England, that
 ciuile offyces should be bought

R.i.

and

The fyfte sermon

Mete men
able, are
worthp to be
put in offpce.

It is a bypbe-
rp to bpe offp
ces.

What man-
ner of men of
fpcers shulde
be.

and sould be, wher as men shulde
haue the geue the for theyr wor-
thines, I would the kinges ma-
iestie shuld seke thorow his real-
me for mete men, and able men,
worthp to be in offpce, yea and
giue the liberally for theyr pai-
nes, and rather geue the monye
to take the office in hande, then
they to geue monye for it. This
bpyng of offpces is a makynge
of bypberpe, it is an enducinge,
and enforpyng, and compelling
of men to bypberpe. Holpe scrip-
ture qualyfieth the officers and
sheweth what maner of me they
shuld be and of what qualites,
Viros fortes. Some Translacy-
ons haue Viros sapientes. The
Englishe translacio hath it be-
rpe welll. Menne of actyuitpe
that haue stomakes to do theyr
offpce

Office, thet must not be milke sop
 pes, nor whyte leuered knygh- They muste
 haue. iiii. pro^o
 tes. they muste be wyse, hartye, pertles.
 hardye men of a good stomake.
 Secodarely, he qualifieth them
 wyth the feare of god. He saith
 they must be Timentes deum. fea-
 ring God. For yf he feare God
 he shalbe no briber, no peruerter
 of iudgemente, faithful. Thyrd
 ly they must be cholsen offycers.
 In quibus est veritatis. In whome
 is truth. If he saye it, it shalbe
 done. Fourthly. Qui oderunt auari-
 tiam. Hatynge couetousnes,
 farre from it, he wyll not come
 nere it, that hateth it. It is, not ff pue. x. pro^o
 unde, geueth
 for an offyce;
 he that wyll geue .v. C pounde
 for an offyce. With these quali-
 tyes Goddes wyldome woulde
 haue magistrates to be qualy-
 fied. Thys cometh from the
 R.ii deuthys

The fpyte sermon

They that
are mete to
beare offyce
wold be sou-
ght out & ly-
berally feed.
Selling of
offices and
sellpge of
benefices are
both one.
that is to say
Spynnyng.
therwyle cal-
led Spynnyng

deuilles cōsistoroy to pay .v. C.
poundes for one offyce. If they
paye so much, it must nedes fol-
lowe that they take bribes, that
they be bribe takers. Suche as
be mete to beare office seke them
out, hyere them, geue them com-
potente and lyberall fees that
they shall not nede to take anye
bribes. And if ye be at selling ci-
uile offices, ye ar as they which
sell theyr benefices, and so we
shal haue. *Omnia uenalia*. All thin-
ges boughte for monye. I mer-
uaile the groude gapes not and
deuours vs, howbe it, we ought
not to maruaile, surely it is, the
great lenitie of god that suffers
it. Oh Lord in what case are we
If the great me in Turkey shuld
vse in theyr religion of Maho-
mete to sell as our patrons co-
mon

monlye sell benefyces here, the
 offyce of preaching, the office of The Turke
 saluacion it should be taken as would not
 an intollerable thing. The turk suffer that
 would not suffer it in his com- we do,
 mō wealth. Patrons be charged
 to se þ office done, & not to seke The patrons
 a lucre and a gaine by his patrō deute, in be
 ship. Ther was a patrō in Eng- stowpunge of
 lād (whē it was) that had a bene hys benefyce
 fyce fallen into hys hand and a
 good brother of mine came vn- The merpe
 to hym & brought him. xxx. Ap- tale of the
 ples in a dysh, and gaue thē his patrone that
 man to carrye them to his mai- sold a benefy
 ster. It is like he gaue one to ce for a depu
 his mā for his labour to make tye dythe of
 by the gaine, & so ther was. xxi Apples.
 This man cometh to his may-
 ster and presented hym with the
 dythe of Apples, sayinge. | Syr
 suche a man hath sente yon a
 R.iii. dythe

The fyfte sermon

by the of frute, and desyrezth you
to be good vnto hym for such a
benefice. Tushe tushe (quod he)
thys is no apple matter, I wyl
none of hys apples. I haue as
good as these (or as he hathe a-
ny) in mine owne orchard. The
man came to the pryest againe,
and toulde hym what hys may-
ster saied. Then quod the pryest
desyre hym yet to proue one of
the for my sake, he shal find the
much better the they loke for.
He cut one of them and founde
ten peces of golde in it. Mary
quod he, thys is a good apple.
The pryest standyng not farre
of, heringe what the Gentle mā
sayed, cryed out and answered,
they are all one apples I war-
rante you Syr, they grewe al
on one tree, and haue all one
taste. Well, he is a good fel-
lowe

lowe, let hym haue it quod the
 patrone. &c. Get you a grafte of
 this tre and I warraunt you it Agrafft' of
 shall stande you in better steade golde to get
 then all Sayncte Paules lear- a benefyce
 nyng. Well, let patrons take wyth all, is
 hede for they shall aunswere worth a great
 for all the soules that peryshe deale of lea-
 throughe theyr defaute, There nyng.
 is a saying that ther be a greate
 maenye in Englande that saye The errour
 there is no soule, that beleue of such as be
 not in the immortalite of mas leue not the
 soule, that thyncke it is not e- immortalitie
 ternal, but like a dogges soule, of Soules.
 that thynke there is neyther he-
 auen nor hell. Oh Lorde, what
 a wayghtye matter is thys?
 What a lamentable thynge in
 a chrysten common wealth? I
 can not tell what they saye, but
 I perceyue by theyr worckes
 R.iiii that

The fyste sermon

that they thyncke so, or elles
they woulde neuer do as they
do. These sellers of offices shew
that they beleue that there is
neyther hell nor heauen. It is
taken for a laughynge matter,
wel, I wyll gooe on. Now to
the Chapiter. The children of
Israel came to Samuell and
sayed Senaisti. Thou arte grow-
wen into age, Geue vs a king:
Thy sonnes walke not in thy
wayes. What a heauenenes was
thys to father Samuels herte,
to here that hys sonnes (whom
he hadde so wel brought vppe)
should swarue from hys wayes
that he had walked in. Father
Sâuel go th to God to knowe
hys wyll and pleasure in thys
matter, God answered, let them
haue a kynge. They haue not
cast

Samuel was
soip for the
warnyng of
hys sonne
from hys
wayes.

caste the a waye but me, that I
shoulde not raygne ouer them.

Thys is theyr grounde that i. Sam. viii.
saye a kyng is an odious thing
and not acceptable before the
face of God. Thus they force a place by
and violent thys place to make lentpd and
for theyr purpose, wher no such forpd to ser-
thyng is mente. Shewe the ue for other
Israelites (sayth God) and tes- purpose then
tify to them a kinges authorite it was euer
& what a thing a king is, & what meante.
a king wyl do. And y wyl not
perswade them, I wyl not here
them heare after, whē they shall
trie vnto me. I muste nedes cō-
fesse that the Jewes trespassed
against almighty God in asking Wherin the
of a king. But heare is y mat- entent of the
ter, in what thinge ther offence Jewes, byd
God, whether absolutelie in as- consist.
kyng a kyng, or in any other
circumstaunce. It was in a cir-
cum-

circumstaunce. They sayed
not. Aske vs a kynge of God;
but make vs a kynge to iudge
vs, as all other nacions haue,
They woulde haue a kynge of
theyr owne swinge and of theyr
owne election, as though they
paste not of God. In a nother
poynte there was pryde. They
would be lyke the heathē & iudged
vnder kynges as they wer.
Thyrddly, they offended God be
cause they asked a kynge to the
iniury & wronge of good father
Samuell to depole him, so this
was a wrong toward Samuel.
It was not w Samuel & hys
childre like as wyth Ealy & his
childre, Ophenes and Rhines.
They were cruel, who with ho-
kes taken the fleche out of the
pottes when that sacrificy was
offered to god, brought the peo-
ple

The Jewes
offendpd in
thre thpnges

A compariso
betwene Sa-
muel and his
sonnes, and
Elp and his
sonnes.

ple in to a cōcept of Gods word
 They were lecherers. They
 synne were manifestlye and no-
 toriously knowyn: but they fa- Elp sonnes
 ther Elve knowynge and he- were leache-
 ryng of it dyd blame them, but ters & manp-
 nothinge to purpose, he dyd not fest offenders,
 earnestly & substantially chastise i. Samuel.
 them, and therfore he was iust-
 ly deposed of God. The sin-
 nes of Samuelles sonnes were
 not knowen, they were not so
 notorious, wherfore, it was not
 wyth father Samuell as it
 was wyth Elve, hys sonnes Samuels
 fautes were takynge of brybes Sonnes wer
 and peruertynge of iudgemente brybers and
 tes. perverters of
 Ye knowe that brybery Judgemente,
 is a secreete faute, and therefore
 it was not knowen.

It was done vnder a coloure
 and a pretēce of iustice, hidlye &
 couert

The spete sermon.

Brybes are
spke ppche.

Anglice a re-
cepner of his
master bry-
bes,

couertly done. Therfore becau-
se it stode in brybes it was not
like in Samuell as in Ely. It
is a daungerous thing to be in
office for qui attingit picē coinquina-
bitur ad ea. He that medleth with
pitch is like to be spotted with
it. Brybes maye be asslebled to
pitch, for euen as pitch doth pol-
lute theyr handes & medle with
it: so brybes wyll bringe you to
peruertinge of iustice. Beware
of pitch, you iudges of þ world,
brybes wyll make you peruerte
iustice. Why you wyll say. We
touche none. No mary. But my
Mystres your wyfe hath a fine
fing r, she toucheth it for you or
els you haue a seruaūt a numeri-
bus, he wyll say yf you wyl come
to my master & offer him a yoke
of oxen, you shal spede neuer the
worste

worste, but I thincke my Master
 shal take none, whē he hath
 offered thē to y^e maister, then cō=
 mes another seruaunt and say=
 es. If you wyl bring thē to the
 darke of the kichen, you shall=
 be remembred the better. Thys
 is a cryerly fassion that wyl re=
 ceue no monye in theyr han=
 des, but wyl haue it put vpon
 theyr sleues. A goodly rage of
 poppysh religion. They be lyke
 graye fryers, they wyl not be
 sene to receue no byrbes them
 selues but haue other to receiue
 for them. Thoughe Samuell
 sonnes were preuie byrbers
 and kepte the thyngs verie
 close, yet the crye of the people
 brought it to Samuel, It was
 a hyd kynde of sinne. For nie in
 thys poynte, woulde face it and
 brace

The pfe sermon

But ſuche
men carpe
byrde in their
doſomes that
accuſed them

Samuell
woulde
not be parta-
ker of hys
ſonnes offen-
ces.

brace it and make a ſhew of by-
ryghte dealynge, when they be
moſt gyltye. Neuertheleſſe this
gere came out. Oh wycked ſon-
nes, that brought both their fa-
ther to depoſicio and the ſelues,
to ſhame. When Samuel herd
of theyr faut, he went not about
to excuſe their fautes. He woulde
not beare with hys ſonnes. He
woulde not. *Communicari peccatorum
alienis.* Be partaker wyth hys
ſonnes offences he ſayed *Ego ſe-
nui, ecce filii mei vobiscum ſunt.* As
ſone as he hearde of it, he deli-
uered hys ſonnes to the people
to be punyſhed. He wente not a-
bout to excuſe them, nor ſayed
not, thys is the fyrſt time, beare
with them, but preſented theym
by and by to the people, ſaying:
Loe, here they be, take theym,
do

do wyth them accordinge to
 theyr desertes. Oh I woulde
 ther were no moze beateres of o-
 ther mens synnes, the this good
 father Samuell was. I hearde
 of late of a notable bloudshed.
 Andio. sayeth S. Paule and so
 do I. I know it not, but I hear
 of it. Ther was a searcher i lon-
 don, which executing his office
 displeased a marchaunt man, in
 so muche that when he was do-
 ing his office, they ware at wor-
 des, the marchāt man threated
 hym, the searcher saied, the king
 shuld not lose his custome. The
 marchant goes me home & shar-
 pes his woodknife, & comes a-
 gaine & knockes hym on þ head
 & killes him, they þ told me the
 tale sai it is winked at, they loke
 thorow ther fyngers & wpll not
 se it.

When

The fyfte sermon

Pe but it
were better
to go to God
then to be
borne to the
deupil.

Bludshedding
a prepsens
murder
would not be
borne with al

The hpnge
beareth a
swerd before
hym and not a
Decokes fe-
ther.

Whether it be taken by with
a pardon or no I ca not tel, but
this I am sure, & yf ye beate w
such matters the deuil shal beate
you away to hel. Bloudshed &
murder would haue no bearing
It is a heinous thinge bloud-
shedynge & especially volunta-
ry murder & prepsens murder.
For my Ruinerpe God sayeth it
poluteth the whole realme. Pol-
luta illa terra. et c. non potest expiari
fine sanguine. The lande can not
be purged nor clenfed agayne
tyll hys bloude be shed that
shed it. It is the office of a king
to se suche murders punished
with death. Non frustra gesta gladiu
What wyl ye make of a kinge?
He beareth a swerd before hym,
(not a Decokes fether) I go not
about to styrre you now to cru-
de-

Of M. Latimer.

belitpe, but I spake agaynste
bearynge of bloudshed. Thys
bearynge must be loked vpon.
In certayne causes of murther
such great circumstaunces may
be, that the kynge maye pardon
a murtherer. But if I were wor-
the to be of counsaylle, or if I
were asked myne aduice, I wol-
de not haue the kynge to pardō
a voluntary murtherer, a prepe-
red murther.

I can tell where one man slew
an other, in a tounshyp, & was
attached vpo the same. xii. men
were impaunced, the man hadde
frendes, the Shirife laboured
the bench, the. xii. men stakke at
it and sayed, excepte he woulde
disburse. xii. crownes they woul-
de fynd him gyltie.

Deanes were found that the

S. i.

.xii

The tyfthe sermon

xii. crownes was payed . The
quest commes in and sayes not
gyltpe.

Here was a not gyltpe , for
xii. crownes . Thys is beating,
And some of the bench were han
ged, thei were wel serued. Thys
makes men bolde to do murder
and slaughter. We shoulde re
serue murderynge tyll , we come
to our ennemyes, and whyle the
Kynge bydde vs fight . He that
wolde be stur hym than , were a
pzetie felow in dede. Crownes?

If theyz crownes were sha
uen to the shoulders they were
serued well inoughe . I knewe
where a womanne was got
wyth chylde , and was a sha
med at the matter , and wente
into a secrete place , where she
had

Of M. Katpmer.

hadde no women at her ttauall
and was deliuered of thze chyl-
dren at a byzthe.

She wzounge theyz neckes
and caste theym into a water,
and so kylde her chyliden. So=
daynelye, she was gaunte a=
gayne, and her neyghboures
suspectynge the matter, caused
het to be examened, & she graun=
ted all. Afterwarde she was
cayned at the barre for it, and
dyspatched and founde not gil=
tye, thzoughe bearynge of fricn=
des and bybynge of the iudge.

Where at the same sessions,
another pooze womanne was
hanged for stealing a fewe rag=
ges of a hedge, that were not
worthe a crowne.

There was a certayne gentle,
S.ii. man

man a professour of the word of
God (he spedde neuer the better
for that ye maye besure) whoo
was accused for murtheryng of
a manne; where vppon he was
cast into prysen. And by chaunce
as he was in prysen one of hys
friendes came vnto hym for to
visite hym, and he declared to
hys friende that he was neuer
gylty in the murtheryng of the
man. So he wente hys wayes,
the gentle man was arayned &
condempned, and as he wente
to hys execucion, he sawe hys
friendes seruaunte, and sayd vn
to hym. Commende me to thy
master, and I praye the tel him,
I am the same man styl I was
when he was wyth me.

And if thou tary a whyle, thou
shalt se me dye. There was sute
made

Of M. Katpmer.

made for thys mannes pardon,
but it coulde not be gotten. Bi-
like the Shiriuues or some other
bare hym no good wyll. But he
dred for it. And afterwarde I
beyng in the Tower, haupnge
leauue to come to the Lieuetena-
untes table. I hearde hym saye
that ther was a man hanged af-
terwarde, that kyllled the same
manne for whom this Gentyll
man was put to death. O Lord
what bearyng, what bolsteryng
of naughtye matters is thys in
a Chrystian realme? I desyre
poure Maiestye to remedye the
matter, and God graunt you to se
a redres in thys realme in your
owne person.

An euill
Shirife mape
do some what
for hys friends
in a Shyre, he
mape helpe to
hange vp the
gpltes.

An Apostro-
phe to the
kyng for re-
dresse of lear-
nyng and bol-
steryng of
naughtye mat-
ters.

Althoughe my Lord Protec-
tor I doubt not and the reste of
the counsaile do in the meane

S.iii.

while

The fyfte sermon

A Godly ad-
uertisemēt for
noble mē and
masters but
I feare me it
is to Godly
to be folowed

whyle all that lyeth in theym to
redresse thinges. I woulde such
as be rulers, noble men & mai-
sters should be at this poynt w
their seruauntes to certify them
on thys sort. If anye man go a-
bout to do you wrong I wyl do
my best to helpe you in your ri-
ght. But if thou bryke the lawe
thou shalte haue iustice. If ye
wyl be manquellers, murder-
ers, & transgressours, loke for
no bearynge at my handes. A
straunge thyng. What nede
wee in the vengauce to bur-
den oure selues wth other mē-
nes synnes? Haue we not syn-
nes inowe of oure owne? what
neade haue I to burden my
selke wth other mennes syn-
nes? I haue burdens and .ii.
heapes of synnes. One hepe of
kno

Of M. Kasper.

known sinnes, an other of vn-
known synnes. I haue uede to
say. Ab occultis meis munda me domine
O Lorde deliuer me fro my hid-
den and my vnknewe synnes,

Then if I beare wyth other
mennes synnes, I muste saye
Delyuer me frome my other
mennes sinnes. A straunge say-
inge, frome my other mens syn-
nes. Who beareth wyth other
folkes offences, he communys-
cateth wyth other folkes syn-
nes. Men haue sinnes inoughe
of theyr owne, althoughe they
beare not and bolster vp other
men in theyr naughtyness, thys
bearinge, thys bolsteryng & lo-
kyng thoroowe thet fingers: is
naught. What the saye hadde
should I (or anye else) encrease
my burden. Myne other mens
synnes for gyue me o Lorde.

S. iiii.

A

The fyfte sermon

I straunge language they haue
hid sinnes of their own inough,
althoughe they beare not wyth
gyltines of other mens synnes

Oh father Samuell would
not beare hys owne sonnes. He
offered hys owne sonnes to pu-
nyshment. And saied. Ecce filii mei
vobiscum sunt. Euen at the fyfthe
tyme he sayed. Lo, here they be.
I discharge my selfe, take them
vnto you, and as for my parte.

*Prelio sum loqui coram domino et
Christo eius.* I am here ready to
answer for my selfe, before the
Lorde and hys anointed.

Behold here I am, record of me
before the Lorde. *Idcirco cuiusquā
bona, &c.* Whether I haue taken
any mans ore, ani mans asse, or
wether I haue done anye man
wronge, or hurte anye man, or

ta-

Of M. Satpmer.

taken any bzibes at anye mans
hande . I canne commende the
Englyshe traslation that doeth
interpze temunera, bzibes, not gys-
tes . They answered, nay for-
sooth. We knowe no such thin-
ges in you. Testis est michi deus, say-
eth he, God is witnes, Quod nihil
inuenieritis in manu mea, That you
haue found nought in my han-
des . Fewe suche Samuels are
in England nor in the world.
Why dyd Samuell thys : ma-
ste to purge hym selfe, he was
enforced to it, for he was wrog-
full ye deposed.

The bi this ye mai perceiue the
fault of the Jewes, for they of-
fended not God in askyng of a
king, but for asking for a kinge
to the wronging and desposicio
of good father Samuel, It af-
ter

The fyfte sermon

ter Samuels death the people had asked of God a kynge they hadde not faulted, but it is no smale faute to put an innocent out of his office. Kynge Dauid lykewyse commaunded his people to be numbred, and therebyth offended God greuouslye. Why might he not knowe the numbze of hys people? Yes, it was not the numbyng of the people that offended God, for a king may number his people, but he dyd it of a pride, of an exaltacion of mynde, not accordyng to Gods ordinaunce, but as hauinge a truste in the numbze of hys men, thys offended God.

Lykewyse the Jewes asked a kynge, and therebyth they offended not God. But they
also

Of M. Latimer.

Asked hym with suche cyrcum-
staunces, that God was offen-
ded wyth them.

It is no smale faute to putte a
iuste man oute of hys office, &
to depose hym vnworthelye.

To chole a kynge contra-
ryng the ordinaunce of God
is a castynge away of God and
not of a kynng.

Therfore doubt not, but the
tytle of a kynge, is a lawefull
thyng, is a lawefull tytle, as
of other maiestates. Onelye,
let þe kings take hede, that they
do as it becometh kynnges to
do, that they do their offyce wel.
It is a great thyng, a charge-
able thyng. Let them beware
that they do not, *Communicare
peccatis alienis.*

That

The fpyte sermon

That they beare not wyth o-
ther mens faultes for they shal
geue a straye accounte for all
that perissheth, thozowe they
negligence. We perceyue nowe
what thys texte meaneth.

It is wrytten in the laste of
Judicum. In diebus illis nō erat rex
in Israel. In those dayes there
was no kynge in Israel, cuerpe
manne dyd that whyche semed
ryght in hys owne eyes. When
were then allowed to do what
they woulde. When men maye
be alowed to do what they wyl,
then is it as good to haue no
king at al. Here is a wōderfull
matter, & vnprechinge prelates
shuld be suffered so long. They
can alledge for them selues. vii
C. yeaues. Thys whyle the Re-
alme had bene as good to haue
no

Of M. Latimer.

no kyng, likewise these bypbing
iudges hathe bene suffered of a
longe tyme, & then it was, *Quasi*
non fuisset rex in anglia. To suffer
this is asmuch to say. There is
no king in Englād. Yt is the du
tye of a kyng to haue al states
set in order to do their office. I
haue troubled you to lōg. I wil
make an end bresly. *Beati qui audi*
sūt herbū dei. Blessed be thei þ here
the word of god, but so that thei
solowe it, & kepe it in credite, in
memozi, not to depzaue it & flau
der it, & bring the preachers out
of credite, but that solowe it in
theyr life, and liue after it. He
graūt you al that blessinge
that made both you
and me. A=
men.

The

The Sixte

**Sermon of Mayster Hughe
Latpmer, whpch he preached before
the Kinges Maiestie within his
graces Palapce at West-
minster the .xii.
daye of A-
pryll.**



**Decunque scripta sunt ad
nostram doctrinam scripta
sunt. All thinges that
are wrytten, they are
writtē to be our doc-
trine. What doctrine is wrytten
for vs in the .viii. Chapter of
the fyrst boke of the kynges, I
dyd partelpe shewe vnto you
(most honozable audience) thys
day sennycht, of that good man
father Samuell, & good iudge
howe good a man he was, what
heale**

helpers, and coadiutors, he
toke vnto hym, to haue hys of-
fyce well discharged. I toulde
you also of the wyckednes of
hys sonnes, how they toke bri-
bes, and lyued wyckedlye, and
by that meanes, brought bothe
theyr father, and them selues to
deposition. And howe the peo-
ple dyd offende God in askyng
a kynge in father Samuelles
tyme. And howe father Sa-
muel was put from hys offyce,
who deserued it not. I opened
to you also, howe father Sa-
muel cleares hym selfe, that he
knewe not þe fautes of his sonnes
he was no bearer w his sonnes;
he was sozry for it, whē he herde
it, but he wold not beare w the
in their wickednes. *filii mei vobis-
cū sunt* my sōs ar w you saith he

Do

The sixte sermon

Do wyth theym accorðynge to
theyr desertes, I wyll not main-
tayne them, nor beare with the.
After that he cleares him self at
the kynges fete, that the people
had nothyng to burden hym
with al, neyther monye, nor mo-
ney worth. In treatinge of that
parte, I chaunced to shewe you,
what I heard of a mā that was
slayne, and I heare saye it was
not well taken.

For soth I entend not to em-
payze anye mannes estimacion
or honestye, and they that en-
force it to that, enforce it not to
my meanyng, I sayd I heard,
but of suche a thyng, and toke
occasion by that, that I heard,
to speake agaynste the thyng,
that I knewe to be noughte,
that no man should beare wyth
any

any mā to the mayntenaunce of
 voluntary and prepenſed mur-
 der. And I heare ſaye ſyns, the
 man was other wyſe an honeſte
 man, and they that ſpake for
 hym, are honeſte men. I am in-
 clinable inoughe to credite it.
 I ſpoke not bycauſe I woulde
 haue anye mannes honeſtye
 impayred. Onelye I dyd as
 Saynct Paule dyd, who hee-
 ryng, of the Corinthyans,
 that there ſhoulde be contency-
 ons and myſordre among them,
 dyd wyte vnto theym that he
 harde, and there vpon by occa-
 ſion of heeryng he ſet furthe
 verye holſome doctryne of the
 ſupper of the Lord. We myght
 not haue lacked that doctryne
 I tel you. Be it ſo the Corinthi-
 ans had no ſuche contencyons

The preachers
 are occaſioned
 by heeryng
 to inbehe a
 gapult ſuche
 byce as y peo-
 ple are infec-
 ted w as paul
 to the corinth.
 y. i. x. xi. Cha.

The xij sermon

among the, as Paule wrote of,
Be it so, they had not misordred
them selues, it was neyther of,
noz on, to that that Paule say-
ed. The matter laye in that,
that vpon hearynge he woulde
take occasiō to set out the good
& true doctryne. So, I dyd not
affirni it to be true that I hard,

Whyp M. R.
bled this ex-
ample and to
what ende &
purpose.

Chance
medle.

I spake it to aduertis you, to be
ware of bearynge, wyth wylful
and pzepered murder. I wold
haue nothyng enforled against
any man. Thys was myne en-
tent and meanyng. I do not
knowe, what ye call chaunche
medly in the lawe, it is not for
my studye. I am a scholet in
scripture in gods boke, I study
that. I knowe what voluntary
murder is before God. If I
Chall fal out wyth a man He is
an

angrye wyth me, and I wyth
hym, and lackynge oportunitie
and place, we shall put it of for
that tyme, in the meane season
I prepare my weapō, & sharpe
it agaynste a nother tyme, I
swell and boyle in thys passyon
towards hym. I seke hym, we
medle together, it is my chaūce
by reason my weapon is better
then his, & so fourth, to kyl him,
I geue him his deathes stroke,
in my vengeaunce and anger.
Thys call I voluntarpe mur-
der in scripture, what it is in
the lawe I can not tell. It is a
greate synne, and therefore I
call it voluntarpe. I remembre
what a greate Clarke wyrteth
of thys.

Voluntary
murder mps
termed chan-
ce medly.

Omne peccatū adeo est voluntarium, ut
nisi sit voluntarium, non sit peccatum.

C.ii.

Euc=

He meaneth
anstpn.

The tyme of
repentance is
here.

Euerye synne (sayeth he) is so
voluntarpe, that if it be not vo-
luntarpe, it can not be called
synne. Synne is no actuall
synne, if it be not voluntarpe.
I would we woulde all knowe
oure faultes and repent, that
that is done, is done, it can not
be called backe agayne. God is
mercifull, the kynge is mercy-
full, heare we maye repente,
thys is the place of repentaunce
When we are gone hence, it is
to late then to repente. And let
vs be content wyth suche order
as the magystrates shall take.
But suer it is a petilous thing
to beare wyth anye suche mat-
ter. I toulde you what I harde
saye, I woulde haue no mans
honestye empayred by my tel-
lynge. I harde saye synce of a-
nother

nother murder, that a Span- The Spaniard
 yarde shoulde kyl an Englishe that kylled y
 man, and ronne hym thozowe Englyshman
 wyth hys swerde: they saye he
 was a tall man. But I here it
 not that the Spanyarde was
 hanged for hys labour. If I
 had, I woulde haue toulde you
 it to. They fell oute, as the tale
 goeth, a bont a whoze. O Lord
 what whordom is vsed nowe a
 dayes. As I here by the relaci-
 on of honeste men, whyche tell
 it not after a worldye sorte, as
 thoughe they reioysed at it,
 but heauely, wyth heauy hertes
 howe GOD is dyshonored by
 whordome in thys cite of Lon As abhomina
 don. Yea the bancke, when it ble whordom
 stode, was neuer so commune. vsed in lōdon
 If it be true that istoulde, it is as euer was
 māuaile that it doeth not sinck, upon y banck

The sprt sermon

Let vs feare the one & put no doubt but that the other is to foule a tale to be a lpe

and that the earth gapeth not and swalloweth it vp. It is wonderfull that the Citie of London doeth suffer such whoredom unpunished. God hath suffered long of hys great lenitie, mer-cye, and benygntie, but he wil punish sharply at the length, if we do not repente. There is sum place in London, as they saye: Immunitie, Impunitie. What should I call it? a pryueledged place for whoredome. The Lorde Mayor hath nothyng to do there, the Shiriffes, they can not medle wyth it. And the queste, they do not enquyre of it and there men do brynge theyr whores: pea, other mennes wyues, and there is no refozmacio of it.

There be places in Londo pryueleged wher whoredome is haunted.

A launlesse place of lpcetioſe lpbertye.

There

There is suche dysynge how-
 ses also, they saye, as hath not
 ben wonte to be, where yonge
 Gentelmen dysse awaye theyr
 thurst, and where dysynge
 is, there are other folyes also
 for the loue of God lette reme-
 dy be hadde, lette vs wrestle
 and stryue agaynste synne.
 Whenne of Englande in tymes
 paste, when they woulde exer-
 cise theym selues (for we must
 nedes haue some recreation, Shoting was
 oure bodys canne not endure
 wythoute some exercyse) they
 were wonte to goo a brode in
 the feldes a shootynge, but
 now it is turned in to glossing,
 gullyng, and whozyng wythin
 the house.

C.iiii.

The

Shoting hath bene set by in tymes past,
 The arte of shutpung hath bene in tymes past much esteemed in thys realme, it is a gyft of God that he hath geuen vs to excell all other nacions wyth all,

Whorping in the townes in steade of shutpung in the feeldes,

It hath bene goddes instrumente whereby he hath geuen vs manye victorpes agaynste oure enemyes . But nowe we haue taken vp whorping in townes , in steade of shutpung in the feeldes . A wonderous thynge, that so excellent a gift of God should be so lytle esteemed . I desyer you my Lordes, euen as ye loue the honoure , and glory of GOD , and entende to remoue his indignacion, let there be sente fourth some proclamacion, some sharpe proclamacion to the iustices of peace, for they do not their dutye . Iustices
 now

nowe be no iustices, ther be ma-
nye good actes made for thys
matter already. Charge them
vpō their allegiaunce that this
singular benefit of god may be
practised, and that it be not tur-
ned into bollyng, glossyng and
whorpyng wythin the townes,
for they be negligente in exe-
cutyng these lawes of shooting.

In my tyme, my pooze father,
was as diligent to teach me to
shote, as to learne me any other
thyng, and so I thynke other
menne dyd theyr chyldren. He
taught me how to drawe, howe
to laye my bodey in my bowe,
and not to drawe with strength
of armes as other nacions do,
but with strength of the bodey
I had my bowes boughte me
according to my age & strength

M. R. father
taght him the
seapte of sho-
ting in a long
bow.

as

Shotpng is
cōmended of
Marcilius
Phicinus.

as I encreased in them ; so my
bowes were made bigger, and
bigger, for men shal neuer shote
well, excepte they be brought te
bp in it. It is a goodli art, a hol
some kynde of exercise, & muche
commended in phisike. Marcili-
lius Phicinus in his boke de tri-
plici vita (it is a greate while since
I red hym now) but I remē-
bre he commendeth this kynde
of exercyse, and sayth, that it
wrestleth a gayne manye kyn-
des of diseases. In the reuerēce
of God, let it be continued. Let
a Proclamatō go fourth, char-
gynge the Iustices of Peace,
that thei se such Actes & statutes
kept, as were made for this pur-
pose. I wyl to my matter. I in-
tend thys daye to entreate of a
pece of scripture, witten in the
be-

beginnyng of the fyft Chapter
of Luke. I am occalyoned to
take thys place by a boke sent,
to the Kynges Mayestye that
deade is, by Mayster Pole. It
is a texte, that he doeth greate
lye abuse, for the supremicye. ^{Regynalte}
^{Pole the Car}
^{dinall.}
He rackes it, and byolentes it,
to serue for the mayntenaunce
of the byshop of Rome. And as
he did enforce the other place,
that I entreated of last, so dyd
he inforce thys also, to serue
hys matter. The storpe is
thys.

Our Sauoure Chyyst was
come nowe to the bancke of the
water of Genezareth.

The people were come to hym;
and flocked about hym, to here
hym preache.

And

Jesus sate in
symones bote

And Jesus toke a boote that
was standynge at the poole, it
was Symones' bote, and wente
into it. And sittynge in the bote
he preached to them that were
on the bancke. And when he
had preached and taught them;
he spake to Symon and bad
hym launche oute further into
the depe, and louse hys nettes,
to catche fyshe. And Symon
made aunswere, and sayed.

Mayster, we haue labored all
night, but we caught nothyng
howe be it at thy commaunde-
ment because thou byddeste vs.
we wyll go to it agayne. And so
they dyd, and caughte a greate
draught, a myraculus draught
so muche that the net brake, &
they called to theyr fellowes
that were by, for they had two
bootes

Of M. Lathmer.

bootes to come to healpe them,
and they came and fylled both
their bootes so full, that they
were nygh drounyng. Thys
is the storpe: That I maye de-
clare thys texte so, that it maye
be to the honoure of God and
edifycation of youre soules and
myne bothe. I shall desyer you
to healpe me wyth your prayer
in the whych. &c.

factum est autem. (Saith the text)

Cum turba irrueret in eum. Sayncte In the. v. of

Luke telles the storpe, and it Luke.

came to passe, when the people
preased vpon him, so that he was
in peryl to be cast into the pond
they rushed so faste vpon hym
and made suche throng to him.

A wonderous thynge, what a
desyre the people had in those
dayes to heare our sauoure

Christ

iii. of Luke.

Chryste preache, and the cause
maye be gathered of the latter
ende of the Chapter that went
befoze. Our Sauyours Christ
had preached vnto them, and
healed the sycke folkes of suche
dysseases and maladies as they
had, and therefore the people
woulde haue retayned him styl.
But he made them aunswere,
and sayed.

Et alijs ciuitatibus oportet me euāge-
lizare regnum dei, nā in hoc missus sum.
I must preache the kyngdome
of GOD to other cyties also, I
must shewe thē my fathers wil:
for I came for that purpose. I
was sente to preache the worde
of God. Our Sauyours Christ
sayed, howe he must not tarpe
in one place, for he was sent to
the worlde to preache euerpe
where.

An example
of Chryst, for
oure vnprea-
ching prela-
tes.

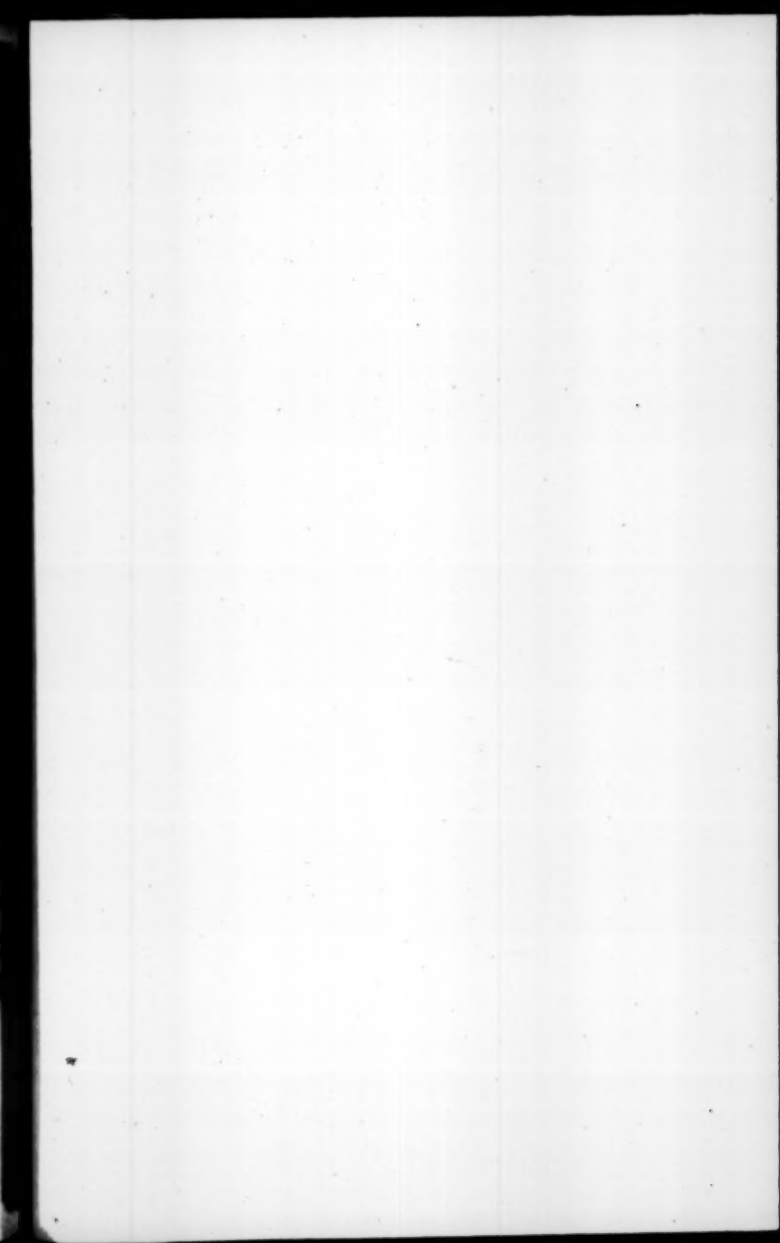
where. Is it not a maruapulous
 thyng, that oure vnpreachyng
 prelates can reade thys place, &
 yet preache no moze then they
 do. I meruaple, that they can
 go quyetly to bed, and se howe
 he allureth the with hys exam-
 ple, to be diligente in theyr, of-
 fice. Here is a godly lesson also
 howe oure Sayuoure Christe
 fled from glory. Vt these amby-
 ciousse parsons, that clinbe to
 honour by bywalkes inordinat-
 ly, would cōsider thys example
 of Iesus christ, they shold come
 to moze honour the they do: for
 when thei seke honour by suche
 bywalkes, they come to confusio
 honour foloweth the that fle fro
 it. Our sauour Christ, gat hym
 awaye earlye in the mornynge,
 and went vnto the wyldernes.

A godly lesson
 howe our Sa-
 uour Christe
 fled from glo-
 ry.

Honour folo-
 weth them y
 fle from it.

The comen
people smel-
led Christ out
in the wilder-
nes & folowed
hym thither
but so did not
the Scrybes
Pharisees nor
the Bpshoppes.

I woulde they woulde folowe
thys example of Christe, and
noc seke honoure by suche by
walkes as they do. But what
dyd the people? when he had
hyd hym selfe, they smelled hym
out in the Wyldernes, and
came vnto hym by flockes, and
folowed him a greate nombre.
But where teede you that a
greate number of scribes and
Pharisees, and Bpshoppes fol-
owed him. There is a doctoure
that wyrteth of thys place hys
name is Doctoure Gorcham.
Nycolas Gorcham, I knewe
hym to be a schoole Docture a
greate while a go. but I nener
knewe hym to be an interpre-
ter of scripture tyl uowe of late
he sayeth thus, maior deuocio in lai-
cis Detulis quam in clericis &c. There
is



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no
so

Of M. Latpmer.

is more deuocyon sayeth he, in
laye folke, and olde Wpues,
These symple folke, the vulgar
people, the in the clarkes, they
be better affected to the worde
of God, then those, that be of
the clergye, I maruayle not at
the sentence, but I maruayle
to fynd such a sentence in suche
a doctor. Yf I shoulde saye so
muche, it woulde be sayed to me,
that it is an euill byrde that de-
files hys owne neste, and *Nemo*
leditur nisi a seipso. Ther is no man
hurte, but of hys owne selfe.

There was peryfped the say-
nge of oure Sauoure Christe
Whych he spake in an other
place. *Whicunque fuerit cadaver, ibi co-*
gregabuntur agnile. Whereloeuer a
deade carionis, thither will he
gles gather. Our sauour christ
U.L. comy

Christ com-
pares hym
self to a dead
carriou

The sprte sermon

compares hym selfe to a dead
carriou, for where the carriou
is there wyl the Egles be, and
though it be an euyl smel to vs
and stinckes in a mannes noose
yet it is a swete smelle to the E-
gles, thei wil seke it out. So the
the people sought oute Christe,
they smelt hys sauoure, he was
a swet smel to them. He is. *Do-
nite adiuuam.* the smel of life to life
Thei flockd about him like E-
gles. Christ was the carriou, and
the people were the Egles.
Thei had no pleasure to heare
the Scribes, and the Pharises
thei stanke in their nose, their
doctryne was vnsauery, it was
but of Lolliones, of decimaciōs
of Anets seade, and Cumimyn
and suehe gere. There was no
comfort in it forsoze consciences
tes, there was no consolatyon
for

for wounded soules, there was no remedy for synnes, as was in Christes doctryne. Hys doctryne eased the burden of the soule, it was swete to the common people, & sower to þe Scribes. It was such comforte and pleasure to them, that thei came flockynge aboute hym. Wherefore came thei? Ut audirēt uerbū dei it was a good commynge. They came to heare the word of God. It was not to be thoughte that they came all of one mynde to here the worde of GOD. It is likely that in so grāt a multitud some came of curiositie, to here some nouelles, & some cā smellig a swete sauour, to haue consolacion & cōfort of gods word, for we cannot be saued without hering of the worde. It is a necessary waye to saluation.

The pharisees doctrine was boide of remedy for synne.

We can not be saued with out herpug the worde of God.

The thyrde sermon

We can not be saued wythout
sayeth, and sayeth commeth by
herynge of the worde. ffides exau
ditu. And howe shall they heare
wythout a preacher? I tell you
it is the fotelestepes of the lad
der of heauen, of our saluacion.
There must be preachers if we
loke to be saued. I toulde you
of thys gradacion befoze in the
tenth to the Romaynes. Con
sider it well. I had rather ye
shoulde come of a naughtye
mynde, to heare the worde of
God, for noueltie, or for curiosi
te to heare some pastyme, then
to be a waye. I had rather ye
shoulde come as the tale is by
thē Gentyllwoman of London.
One of her neyghbours mette
her in the streete, and sayed
mestres whether go ye, Marpe
sape

The fotelestep
pes of the lad
der of saluati
on.

sayed she, I am goynge to S.
Thomas of Acres to the sermō
I coulde not slepe al thys laste
nyght, and I am goynge now
thether, I neuer sayled of a
good nap there. And so I had
rather ye should go a nappynge
to the sermons, than not to go
at al. For with what mynd so e-
uer ye come, though ye come for
an ill purpose, yet peraduen-
ture ye maye channce to be
caughte or ye go, the preacher
maye chaunce to catche you
on hys hoke. Rather then ye
should not come at al, I would
haue you come of curiositie, as
Sayncte Augustyne came to
heare Sayncte Ambrose. When
Sayncte Augustyne came to
Myllane, (he telles the stozpe
hym selfe in the end of his boke

M. L. exhorts them to resort to the hearing of sermons notwithstanding the purpose of their coming is not all of the best.

S. Augustine came of curiositie to Myllane to here Ambrose.

The fyrte sermon

of confessiōs) he was very desirous to here S. Ambrose, not for anye loue he had to the doctrine that he taught, but to here hys eloquence, whether it was so greate, as the speache was and as the brute went. Well, before he departed Sayncte Ambrose caught hym on hys hoke and conuerted hym so, that he became of a Maniche, and of a Platonist a good christen, a defender of christes religyon, and of the fayeth afterwarde. So I woulde haue you come to sermons, It is declared in manye mo places of scrypture, howe necessarype preaching is, as this Euangelium est potentia dei. ad salutem omni credenti. The preachynge of the Gospel, is the power of god to euery man that doeth beleue

S Agustine
he came of a
Maniche a
chiltian,

He meanes gods word opened
 It is the instrumēt, & the thing
 wherby we are saued. Beware
 beware ye dyminysh the not thys
 office, for if ye do, ye decaye god
 des power to al that do beleue.
 Christ sayth conlonaunte to the
 same. *Nisiquis renatus fuerit eluper
 nis, non potest uidere regnum dei.* Ex-
 cept a mā be bozne againe from
 aboue, he cannot se the kynge-
 dome of God. He muste haue a
 regeneracion: and what is thys
 regeneracyon? It is not to be
 Christened in water (as these
 fyre brandes expounde it) and
 nothynge elles. Howe is it to
 be expounded the? Saynct. Pe-
 ter sheweth. That one place
 of Scrypture declareth ano-
 there. It is the circumstaunce,
 and collacyon of places that
 make

Beware of di-
 minishing the
 office of pre-
 ching.

What is re-
 generacion or
 to be bozne
 from aboue

One place of
 scripture de-
 clareth ano-
 ther.

The thyrde sermon
 make scripture playne. Regenera-
 mur autem (sayeth Sayncte Pe-
 ter) and we be bozne agayne.
 Howe? Non ex semine mortali, sed im-
 mortali. Not by a mortal seede, but
 by animmortall. What is this
 immortall seade? per sermonē dei vi-
 uentis. By the word of the liuing
 God, by the worde of God prea-
 ched and opened. Thus com-
 meth in oure newe byrth. Here
 you maye se howe necessarye
 thys offyce is to our saluacion.
 This is the thyng that the de-
 uill wastleth most agaynst. It
 hath bene all hys studye to de-
 cape thys offyce. He worketh a-
 gaynste it as muche as he can
 he hath preuayled to muche, to
 much in it. He hath set vpp a
 state of vnpreachynge prelacye
 in thys Realme this. vii. c. yere,
 A state of vnpreachynge prelacye
 He

How necessa-
 ry the offyce
 of preachynge
 is to oure sal-
 uacion.

The deuyl is
 diligent to de-
 cay preaching

Of M. Latimer.

He hath made vnpreachynge
prelates, He hath styred vp by
heapes to persecute thys offyce
in y title of heresie. He hath stur
ted vppe the Magystrates to
persecute it in the title of sedici
on. And he hath styred vp the
people to persecute it wyth ex
probacions & sclaūderous wor
des, as by the name of newe
learnenynge straunge preache

ynge: and with impropziacions
he hath turned preachynge in
to priuate Masses. If a prieste
shoulde haue left Masse vndone
On a sonday within these tē ye
res, all Englande shoulde haue
wondered at it, but they mighte
haue left of the sermon. xx. son
dayes and neuer haue bene bla
med. And thus by these impro
pziacions priuate Masses were

1179
If a priest
hadde lefte
masse vndon
on a sondaye
he woulde
haue though
t hym selfe vn
done on mon
daye.

Note the pro
postorous
iudgement of
set the priestes.

The fyrte sermon

The deuil be
sterres hym
Will he is
neuer pble
thoughe he
be neuer mell
occupied.

A monstrous
kind of contem-
ptuousnes deu-
ised by the de-
uyl the se fer-
ring of bene-
fices.

set vp, and preparynge of gods
worde troden under foote. But
what doth he now? what doeth
he now? he sturres me vp to out-
ragious rearyng of rentes, that
poore me shal not be able to find
theire children at the schole to be
diuines. What an unreasonable
deuill is thys? he prouides
a great while before had for the
tyme that is to come. He hath
broughte vppre nowe of late the
most monstrous kynde of coue-
tousnes that euer was hearde
of. He hath inuented the fer-
myng of benefices, and al to de-
caype thys office of preachynge;
in so much that when anye man
heare after shall haue a bene-
fice, he maye go where he wyl
for any house he shall haue to
dwell vpon, or any glebe lande
to

to kepe hospitalyte withal, but
 he must take vp a chāber in an
 Alehouse & there sit and plape
 at the tables al the day. A good
 lye curate. He hath caused also
 through this monstrous kynde
 of couetousnes, patrones to sell
 theyr benefices. Yea what
 doth he moze? He gettes him to
 the vniuersity, and causeth gret
 men, and esquiers to sende their
 sonnes thither, & put out poore
 scholars that shuld be diuines:
 for theyr parentes entēd not thei
 shalbe preachers, but that they
 may haue a shewe of learnyng.
 Cut it were to lōg to declare vn
 to you what desceite & meanes
 the deuil hath fōūd to decay the
 office of saluaciō, this office of re
 generatiō. But to return to my
 mater. The people came to hēre
 & word of god, thei hard hym w
 silēce

The sellpge
 of benefices
 by patrons
 percepued by
 the deuil.

The diuill go-
 eth to the vni-
 uersitie to
 teacp but not
 to learne.

The thyrde sermon

I remembre nowe a sayinge of
 Saynte Chrysostome, and per-
 aduenture it myghce come here
 after in better place, bnt yet I
 wyll take it, whyles it commeth
 to mind. The saying is thys.

Et loquentem eum audierunt in silentio,
 seriem locucionis non interrompentes.

Thei herd him (saith he) in silēce
 not interruptynge the order
 of his preachynge. He meanes:

they herde hym quyetlye, wyth
 out any shouelynge of feete, or
 walkynge vp and downe. Su-
 erly it is an yl mysorder, that
 folke shalbe walkyng vp and
 downe in the sermon tyme) as

I haue sene in thys place thys
 Lente) and there shalbe suche
 hussynge and bussynge in the
 preachers eare, that it maketh
 hym often tymes to forget hys

mat-

The misor-
 der of wal-
 kers Jang-
 lers Jdel-
 talkers shoue
 spug of feete
 bussynge and
 bussynge in
 time of y ser-
 mon is bsd
 in. Manche-
 sters well
 sv at london.

Of M. Latimer.

matter. O let vs consyder the
kynge's Maiestyes goodnes,
Thys place was prepared for
bankettyng of the bodye, and
hys Maiestye hath made it a
place for the comforte of the
soule, and to haue the worde of
God preached in it, Metyng
hereby that he would haue all
hys subiectes at it, if it myghte
be possible. Consyder what the
kynge's Maiestye hath done
for you, he alloweth you all to
here wth hym. Consider where
ye be. First ye oughte to haue a
reuerence to Goddes word, and
thonghe it be preached by poore
men, yet it is the same worde
that oure Sauoure spake.

To what end
the kynge's
Grace ordeined
the baken
tinge place.

Consider also the presēce of the
kynge's Maiestye Gods hygh
bycare in earth, haue a re-
specte

The fyrte sermon

Aspect to his personage, ye ought
to haue reuerence to it, & consider
that he is gods highe minister,
& yet alloweth you al to be par-
takers with him, of the herynge
of gods word. This benefite of
his, would be thankfully taken,
and it would be highli esteemed.
Heare in silēce, as Chrysostō say
eth. It maye chaūce that sum in
the cōpanie may fall sicke, or be
diseased. If there be any such, let
thē go away with silence, let thē
leauē their salutations till they
come in the courte, let theym de-
parte with silence. I toke occa-
sion of Chrysostomes wordes to
admonishe you of thys thyng.

What shoulde be the cause,
that oure Sauoure Christe
wente into the bote, the Scrip-
ture calleth it. *Naui8 n2 nauicu-
la*. But it was no shyppe, it
was

It was a fyshers bote, they were not able to haue a shyp. What should be the cause, whi he wolde not stand on the bāke & preache there, but he desired Peter to drawe the bote sumwhat frō the shore into the middes of the water. What should be the cause?

One cause was, for that he might sit their more cōmodiously, then on the bancke, an other cause was, for that he was like to be thrust into the pond of the people & came vnto him. Whi? our sauour Christ might haue with stāde thē, he was strong enough to haue kept him self frō thrustynge into the water. He was stronger, thē they al, & if he had liked he myght haue stand on the water, as well as he walked on the water, truth it is, so myghte he haue done in dede.

Why Christe would rather go into the bote thē stād vpon the lād or the banke.

An aunswere to a preuei objection the figure is called antiphrasa.

The thyrde sermon

God must
not be temp-
ted so long as
we maye
worke by or-
dinary mea-
nes.

But as it was sometyne hys
pleasure to shewe the power of
hys Godheade, so he declared
nowe the infirmitie and imbe-
cilitie of his manheade. Heare
he geueth vs an exauple what
we shall do, we must not tempte
God by any miracles, so lōg as
we may walke by ordinary wa-
yes. As our Saviour Christe
when the diuel hadde hym on
the top of the tēple, and woulde
haue had byd hym cast him selfe
downe, he made hym thys aun-
swere. *Non tētabis dominū deum tuū.*
Thou shalt not tempt thy lorde
God, as if he shoulde haue sa-
ped, We maye not tempte God
at all. It is no tyme nowe to
shewe any miracles, there is an
other way to go downe, by gre-
singes. Thus he dyd to shewe
vs

The fyfte sermon

by an example, that we muste
 nottempte God, except it be in ^{We muste}
 extreme necessitie, and when ^{not tempte}
 we cannot other wayes reme-
 dy the matter to leaue it all to
 God, elles we maye not tempte
 the maiestie of hys deyte. Be-
 ware temptynge of God: well,
 he commaues to Symons boote,
 and why rather to Symons
 boote then an nother. I wyl au-
 swere, as I fynde in experience ^{Why Christ}
 in my selfe. I came hyther to ^{came into}
 daye, fro Lambeth in a wherry ^{Simons boote}
 and when I came to take my ^{rather the}
 boote, the water me came aboute ^{to any other.}
 me (as the maner is) and he
 wold haue me, & he would haue
 me. I toke one of them. Nowe
 ye wyl aske me why, I came in
 the boote, rather the in another,
 I. I. be

because I would go in to that
that I se stande nexte me it
stode more commodiouslye for
me. And so dyd Christe by Si-
mons bote. He stode nexte for
him; he sawe a better seate in
it. A good natural reason. Nowe
come the pappstes; and they
wyl make a mistette of it, they
wyl pryke out the supremes of
the Bishop of Rome in Peters
bote. We maye make allegory-
es inoughe of euerye place in
scripture, but suerly, it must ne-
des be a symple matter that
standeth on so weake a ground.
But ye shall se further. He de-
sired Peter to chryste oute his
bote from the shore. He desired
hym. Heare was a good lesson
for the Byschoppe of Rome, & al
hys colledge of Cardinales to
lerne

A symple mat-
ter that stand-
eth upon so
weake a ground

The fyrte sermon

learne humilitie and gentleness. Rogabat eum. He desired him it was gently done of him, with out any austeritie, but with all A good lesson of humilitie. urbanitie, wylfulness, a softnes, and humilitie. What an example is this, that he giueth them heare: but they spee it not, they can see nothinge but the supremacye of a Byshope of Rome. A wondrous thyng, what lighte they haue. They see nothinge but the supremacie of the Byshoppe of Rome. Imperabatis ouibus meis. saith Ezechiel. Cum auaricia, et austeritate, et dispersi sunt absque pastore.

Ye haue ruled my shepe and commaunded them with greates lordlynes, austeritie, and power, and thus ye haue dispersed my shepe a brode, and
r.ii. why,

shall be done.

Now the t^r
shop of Rom
rule & raigue
ouer the peo-
ple.

The precher
bleyt to spite.

Why? There was no Shephard;
they had wanted one a greate
while. Rome hath bene many a
hundred yeres without a good
Shepard. They would not lerne
to rule the getly, they hade rule
ouer the, but it was with curs-
sings excomunicacions; with
great austerite, & thundersboltes,
and the dtuell and all, to mayno-
rayne their vnpreachynge pre-
lace. I beseeche God open their
eyes, & they maye se the truth, &
not be blinded with those thyn-
ges, that no mā can se but they.
It foloweth in the texte. Sedens
docebat de nam. He taught sitting.
Preachers be lyke, were sitters
in those dayes, as it is wrytten
in a nother place. Sedent in cathe-
dra moisis. They sit in the chaire
of Moyses.

The sprte sermon

I woulde oure preachers
woulde preache sittynge or stan-
dynge, one waye, or other. It
was a goodly pulpyt that oure
Sautoure Chyste had gotten
hym here. And olde rotten bote.

Chyist regar-
deth the pro-
ple more the
the pulpyt.

And yet he preached his fa-
thers wpll, hys fathers message
oute of thys pulpyt. He cared
not for the pulpit, so he myghte
do the people good. In dede it
is to be comended for the prea-
cher to stand, or sit, as the place
is, but I woulde not haue it so
superstitiously esteemed, but
a good preacher maye declare
the worde of god sittynge on a
horse or preachynge in a tre. And
yet if this shoulde be done the
bnpreachinge prelattes woulde
laughe it to skorne.

The word of
god maye be
preached in a
ny conuenient
place wher
pt maye be
herde.

x.iii. And

And though it be good to haue
the pulpit set vp in churches,
that the people maye resort thi-
ther, yet I woulde not haue it
so superstitiously vled, but that
in a prophane place the worde
of God might be preached some
tymes, and I woulde not haue
the people offended with all,
no moze then they be wyth our
Sanioure Christes preachyng
out of a bote. And yet to haue
pulpettes in churches it is very
well done to haue them, but
they woulde be occupied, for it
is a vayne thinge to haue them
as they stād in many churches.
I hard of a Byshoppe of Eng-
lande that wente on visitacion
(and as it was the custom) whē
the Byshoppe should come and
be runge into the toune, the
greate

A mery tale of
a trow of a
bysshoppe go-
yng on visy-
accon.

The fyrte sermon

greate belles clapper was fallen doun, the tyall was broke, so that the Bishoppe could not be runge into the toun. There was a greate matter made of thys, and the chyfe of the paryshe were muche blamed for it in the visitacion. The Bysshop was some what quicke wyth theym, and spgnyfied that he was muche offended. They made theyr aunsweres, and excused them selues, as well as they coulde, it was a chaunce, sayd they, that the clapper brak and we coulde not get it mended by and by, we must tarrye tyl we can haue it done. It shal be amended as shortlye as maye be. Amonge the other there was one wyser then the rest and he commes me to the

Marp spz I
trow pt was
a matter to
be angry for
pt wold haue
made amad
bysshoppe to
haue hurled
awake hys
myter.

x.iiii. By

The pulpit
lackd hys
clapper.

Though the
bpyshop was
no preacher,
yet peradue-
ture he coulde
baptise a bel
as well as y
best of them.

Bpyshop. Why my Lorde sayth
he, doth your lordshyp make so
greate a matter of the bell, that
lacketh hys clapper: here is a
bell (sayeth he) and poynted to
the pulpit, & hath lacked a clap-
per thys. xx. yeres. We haue a
person that fetteth out of thys
benefyce fyfye pounde euerye
yeare, but we neuer se hym. I
warraunte you the Bpyshop was
an vnpreachyng prelate. He
coule finde faute with the bel,
that wanted a clapper, to ryng
him into the tonne, but he coulde
not find any faute with the per-
son that preached not at his be-
nefyce. Euer this office of prea-
chyng hath bene leaste regar-
ded, it hath skante hadde the
name of goddes seruice. They
must synge. Salua festadies about
the

The fyrte sermon.

the churche, that no man was
the better for it, but to shewe
they gave cotes, and garment-
tes. I came once my selfe to a
place, riding on a iornay home-
warde from Londo, and I sent
worde ouer nighte into þe toun
that I woulde preache there in
the morning because it was ho-
lydage, and me thought it was
an holpe dayes worcke. The
churche stode in my waye, and
I toke my horlle, and my com-
panye, and wente thither, I
thought I shoulde haue found
agreat companye in the church,
and when I came there, the
churche doze was faste locked.
I tarrid there halfe an hower
and more, at last the keye was
found

So do fooles
in christma-
mas, but
these are no
small fooles.

Of M. Latimer.

founde, and one of the partye
commes to me and sayes. Syr
thys is a busye daye wth vs,
we can not heare you, it is Ro-
dyn hoodes daye. The partye
are gone a brode to gather for
Robyn hoode, I praye you let
them not. I was fayne there
to geue place to Robyn hoode.
I thought my rochet shoulde
haue bene regarded, though
I were not, but it woulde not
serue, it was faine to geue place
to Robyn hoodes men.

Robyn hode
would not
geue M. late-
mer leue to
preache,

It is no laughynge matter
my friende, it is a weppng mat-
ter, a heauy matter, a heauy
matter vnder the pretence for
gatherynge for Robyn hoode,
a traytoure, and a thefe, to put
out a preacher, to haue hys of-
fice lesse esteemed, to prefer Ro-
bin

The fyrte sermon.

Robyn hooode before the mini-
stratio of Gods worde and all
this hath come of bnpreachyng
prelates. Thys Realme hath
ben pl provided for, that it hath
had suche corrupte iudgemen-
tes in it, to prefer Robyn hood
to goddes worde. Yf the By-
shoppes had bene preachers,
there shoulde neuer haue bene
any suche thinge, but w: haue
a good hope of beteer. We ha-
ue had a good beginning, I be-
sech God to continewe it. But
I tell you, it is farre wyde, that
the people haue suche iudge-
mentes, the Byshoppes they
coulede laughe at it. What was
that to them: they would haue
them continue in theyr igno-
raunce styll, and them selues
in bnpreachyng prelacye. Wel,
syt-

Some by-
shoppes
wold haue
the people to
continue in
ignoraunce
styll.

A good place
of scripture
for a papist
to buyd
nought vpon
nothing.

lyttinge, lyttinge. He sette
downe and taught. The texte
doeth tell vs that he taughte,
but it doeth not tell vs what
he taughte. If I were a papist
I coulde tell what he sayde. I
woulde in the Popes iudge-
mente shewe what he taught.
For the Byshop of Rome hath
in *scrimio pectoris sui*. The true
vnderstandyng of Scriptures
Yf he call a counsaile, the col-
ledge of Cardinales, he hath
authority to determyne the sup-
per of the Lorde, as he dyd at
counsaile of Florence.
And Pope Nicolas, and By-
shoppe Langstrancke shal come
and expounde thys place, and
saye, that oure Sauoure
Christe, sayed thus. Peter I

The spete sermon.

do meane thys by syttinge in
thy bore that thou shalt goo to
Rome, and be Bpshopp there
fyue and twentie yeares, after
myne ascension. And all thy
successours shall be rulers of
vniuersal churche after the.

Here is nothyng
vpon nothyng.

Heate woulde I place also ho-
lye water, and hollye breade, &
al vniwrytten verities, if I were
a papyste, and that Scripture
is not to be expoundyd by anye
priuate interpretation, but by
oure holpe father, and hys col-
ledge of Cardinales.

Thys is a greate deale bet-
ter place then. *duc in altum.* But
what was Cozistes sermon: it
maye sone be gathered what it
was. He is alwayes lyke hym
selfe.

Hys

The state of
chrystes first
sermone.

Hys fyrste Sermon was, penite
Do pennaunce, poure
lyuyng is naught, repente. A-
gayne at Nazareth, when he
redde in the temple and prea-
ched remission of synnes, and
healpyge of woundyd consci-
ences, and in the longe sermon
in the mount, he was alwayes
lyke hym selfe, he neuer dissen-
ted from hym selfe. O there is
a wyter hathe a ioplie texte here
and his name is Dionisius,
I chaunced to meate wyth hys
boke in my Lorde of Caunters
beryes lybrarye: he was a
Monke of the charterhouse. I
miruayle to fynde suche a sen-
tence is that authour. What
taught Christ in thys sermone
Mary sayeth he, it is not writ-
ten. And he addeth moze vnto
it

A texte of one
Dionisius.
Whel a monk
of the charter
house.

The sprte sermon.

Euangeliste tantum scripserunt de ser-
monibus et miraculis cristi, quantum
signauerunt inspirante deo sufficere ad
edificationem ecck sic ad confirmatione
fidei, et ad salutem animarum.

It is
true it is not witten. All hys mi-
racles were not wpytten, so ney-
ther were all his sermons writ-
ten, yet for all þ the euāgelistes
wyd wpyte so muche as was ne-
cessary. They wrote so muche
of the myracles and sermons of
Christ as they knewe by godes

inspiration to be sufficiēt for **The englysh**
edifying of the churche, the cō-**of the lattine**
text before.

firmacion of our fayeþ, and
the health of oure soules. **I**t
thys be true as it is in dede,
where be on wpytte verities? **I**
meruaple not at the sentence
but to fynde it in suche an au-
thour. **J**esus what authoriti he

W^r

gives to goddes worde. But
GOD woulde that suche men
 shoulde be wytnesse with the
 auctorite of his boke, wyl they
 nyll they.

Nowe to drawe towarde an
 ende. It foloweth in the texte.
duc in altum. Here cometh in the
 supremacie of the Bysshoppe of
 Rome. When our Savioure
 Christ had made an ende of his
 sermō and had fed their soules,
 he provided for theyr bodies.
 First he began with the soule.
 Christes word is the fode of it.
 Nowe he goeth to the bodye, he
 hath charge of them boeth: we
 must commit the fedynge of the
 bodye and of the soule to hym.
 Well, he sayeth to Peter. *duc in*
altum. Launche into the depth,
 put

Christ promi-
 ses for the
 body as well
 as for the
 soule.

put forth thy bote farther into
the deepe of the water. Lose
poure nettes, nowe fische. As
who shoulde saye, poure soules
are now fedde, I haue taught
you my doctrine, nowe I wyl
confirm it wpyth a miracle. Lo
here is duc in altum. Here Peter
has made a greate man saye
the Pappstes, and all his suc-
cessours after hym. And thys
is deriued of these few wordes.
Launch into the deepe. And
theyr arguemente is thys: he
spake to Peter onelye, and he
spake to hym in the syngulare
number, ergo he gaue hym such
a preeminence a boue the rest.
A goodly argument, I wene it
be a syllogismus. in quem terra pou-
tus. I wil make a like argumcē,
Oure Sauoure Christe sayed

Christe confir-
red his doc-
trine wpyth
miracles.

A fapnt and
a feble argu-
mente.

The fyrte sermon

to Judas, when he was about
to betraye hym quod fac citius.
Nowe whan he spake to Peter
there were none of his disciples
by, but James and John, but
when he spake to Judas they
were all present. Wel, he said vn,
of hym, quod facis fac citius. Sped
thy busynes, & thou hast in thy
head, do it, He gaue hym here a
secret monicion, that he knewe
what he intended, if Judas had
had grace to haue taken it and
repented. He spake in the sin-
gular number to hym, ergo he
gaue hym some preeminence.
By like he made hym a Cardy-
nall, and it mighte full well be,
for they haue folowed Judas
euert sens. Here is as good
a grounde for the Colledge of
Cardinalles, as the other is
for the suprenitie of the Bishop

A good
ground for
the Colledge
of Cardinal-
les.

Of Mr Latimer.

of Rome. Our Saviour Christ
(say they) spake onely to Peter
for preeminence, because he was
cheife of the Apostles, and you
can shewe none other cause,
Ergo thys is the cause why he
spake to hym in the singular
number. I dare saye there is
neuer a whittima at Westmin-
ster hydge but he can answere
to thys, and gyue a naturall
reason of it.

He knoweth that one man
is able to shoue the bote, but
one man was not able to caste
out the nettes, and therefore ^{Why christ}
he sayed in the plurall number, ^{spake in the}
^{larate retia} Louse youre nettes, ^{plurall num-}
and he sayd in the singular ^{ber & whprin}
^{the singular} number to Peter, launc) out
the bote. why? because he was
able to do it.

V.ii But

The sprte sermon

But he spake the other in the plural nomber, because he was not able to conuaye the bote, and cast out the nettes to. One man coulde not do it. Thys woulde the whirry man saye, and that wyth better reason, then to make suche a misterie of

Christ sends
not food and
lyuyng with-
out labour.

it, as no man can spyre but they. And the cause why he spake to all, was to shewe that he wyll haue all Christē men to worcke for theyr lyuyng. It is he that sendes foode both for the body, and soule, but he wyll not sende it; wythout labour. He wyll haue all Christen people to labour for it, he wyll vse our labour as a meane whereby he sendeth our foode. Thys was a wondrous myracle of our Sauoure Christe, and
dyd

Of. M. Latimer.

dyd it not onely to allure them
to hys discipleshippe, but also
for our cominoditye. It was a
seale, a seale, to seale hys doc-
trine wyth all. Nowe ye knowe
that suche as be keepars of sea-
les, as my Lorde Chauncelour
and suche other, what so euer
they be, they do not all wayes
seale, they haue a sealyng tyme
(For I haue herde pooze men
complayne, that they haue bene
put of from tyme to time of sea-
lyng, tyll all theyr monye were
spent, and as thei haue times to
seale in, so our Sauoure Christ
had his time of sealyng. When
he was here in earth, wyth hys
Apostles, and in the tyme of
the prymitiue church, Christes
doctrine was, sufficientely sea-
led

Keepars of
seales hathe
theyr sealyng
tymes.

When chrys-
tes doctrine
was suffici-
entely sealed

The fyrste sermon

led alreedy wyth seales of hys
owne makynge, what shoulde
oute seales do? What nede we
to seale his seale? it is a confir-
med doctrine alreedy. O luther,
when he came into the worlde
fyrst, and disputed agaynst the
decretales, the Clementines,
Alexandrines, Extrauagan-
tines, what a do had he. But
ye wyl saye paraduventure he
was decyued in some thyn-
ges, I wyl not take vpon me to
defend him in al pontes. I wyl
not stand to it, & al that he wzot
was true, I thinke he woulde
not so hym selfe. For there is no
man, but he maye erre. He
came to further and further
knowledge, (but suerly he was
a goodly instrumēt) Wel I say
when he preached fyrste they
called vpo hym to do myracles,
they

Luter hadde
sunt what to
do in hys
tyme.

They called
vpon Luter
to do myra-
cles.

they were wrought before, And
so we nede to do no miracles.

In dede when þ popish prelates
preached fyrst, they had nede of ^{What kinde}
miracles, & the deuil wroughte ^{of miracles}
some in the preachynge of put- ^{the pappsh}
gatorpe. But what kynde of ^{had.}
miracles these were, all Eng
lande doeth knowe, but it wyl
not knowe. A wounderfull
thing, that the people wyl con-
fesse in theyr blyndnes and
ignorauce stil. We haue greate
vtilitie of the miracles of oure
sauour Iesus Christ. He doth ^{What profet}
signifie vnto vs, by this woder ^{we haue of}
ful worke, þ he is Lord as well ^{Christes impra}
of þ water as of the lād. A good ^{cles.}
cōfort for those þ be on þ water
whē they be in any tēpest or dan-
ger to call vpon him. The fishe
here came at his cōmaundemēt.

V.iiii.

Here

The fyrte sermon

Here we maie learne that al-
thynges in the water are sub-
iecte to Christe. Peter sayed,
Syr, we haue laboured all
nighte, and haue not caught
one fynne, howe be it at youre
worde we wyl to it a freshe. By
this it appereth that the gaine,
the lucre, the reuenewes that
we get, must not be imputed to
oure labour, we maie not say,
grauemercy labour it is not oure
labour, it is our sauour Christ
that sendeth vs liuyng, yet
muste we labour, for he that
sayed to Peter labour, and he
that bad the ffishers labour,
biddes all mienne to labour in
theyr busines. There be some
people that ascrybe theyr gay-
nes, theyr encrease, gotten by
anye facultye, to the deuyll. Is
there

Oure laker
and gaynes
must be im-
puted to god
and not to
our labour.

ther anye trowe ye in England
would say so? Now if any man
shulde come to an other, and
saye he gat hys lyuynge by the
dyuell, he would fall out wyth
hym. ^{Who gettes} There is not a man, in ^{theyr liupnge}
Englande that so sayeth, yet is ^{by the dyuell.}
there some that thyncke it. For
al þe get it with false byng and
sellyng, wyth circumuention,
wyth vsury, impostures, myrte
wares, false waighes, decey-
uynge theyr Lordes and may-
sters, all those, that get theyr
goodes on thys fashion, what
do they thyncke, but that the
deuill sendes them gaynes and
rytches. For they be hys (beyng
vnlawefully gotten) What is
thys to say, but that the dyuell
is aucthour of theyr gaynes
when they be so gotten. For
God

The spyte sermon.

Sum impute
all theyr gap-
nes to there
laboure.

God inhabites them ^{deus non uo-}
^{lens iniquitatem tuas.} God wyl no
iniquite. These folke ar greatly
deceiued. Ther be some againe
impute all to theyr laboures
and workes.

We must
worcke, God
geues not
meate in our
mouthes for
gapping.

Yea, on the hollye daye, they
can not fynde in their hertes
to come to the Temple, to the
blessed cōmunion, they must be
working at home. These are
wyde againe on the otherside.
And some there be y^e thinke, yf
they worcke nothing at all, they
shal haue inough, thei wil haue
no good exercise, but gape and
thinke y^e god wyl send meate in
to theit mouthes, & these are as
fare wide: they muste worke, he
bad y^e fishers worcke. Our Sa-
uiour Christ bad Peter worke,
& he that sayed so to them, sayes
the

Of M Latimer.

the same to vs, euery man in
hys arte, benedictio dei facit diuitem.

The blessinge of God maketh a man ryche. He lettes hys sonne shyne vpon the wretched, aswell as vpon the good, he sendes ryches boeth to good and bad.

Bnt thys blessinge turnes to them into a malediction and a curse, it encreaseth their damnacion. Saynte Paule wrytynge to the Thessalonians, dyd put an order howe euerye man should worke in his vocacion.

Cum essemus apud vos, hoc precipiebamus vobis, vt si quis nollet operari, is nec edat.

When I was amonge you (sayeth he) I made thys ordynauce, that whosoener would
not

The fyrte sermon.

not do the worke of hys voca-
tion, shoulde haue no meate.

It were a good ordinaunce in
a common weale, that euerpe
mā shoulde be set on worke, eue-
ry man in hys vocacion. Lette
hym haue no mete. Nowe he
saith furthermoze. Audiuimus quos-
dam inter uos versantes inordinate, ni-
hil operis facientes. I here saye
there is some amongst you þ
lyues inordinatlye. What is þ
worde inordinatlye & ydelllye, ge-
uynge them selues to no occu-
pacion for they lyuynge. Curiose
agentes. Curiousse men, gyuen to
curiositye, to seatchynge what
other men do. Saynct Paule
sayeth, he harde saye, he coulde
not tell whether it were so or
no But he toke occasion of hea-
rynge saye, to sette out a good
and

Of .M. Latimer.

and hollesome doctrine. His autem
qui sunt eiusmodi precipimus, et obsecra
mus. We commaund and desier
you for the reuerence of God, if
ther be any suche, that they wyl
do þ worckes of their vocacion,
and go quietly to theyꝝ occupa
tion, and so eate theyꝝ owne
breaðe, ells it is not theyꝝ owne;
it is other mens meate. Our
Saviour Christ before he be
gan hys preachynge, lyued of
his occupaciõ, he was a carpen
ter, and gat hys liuyng wyth
greate laboure.

Therefore let no manne dys
dayne, or thincke skorne to fo
lowe hym in a meane liuyng,
a meane vocacion, or a com
mon callynge and occupacyon.
For as he blessed oure nature
wyth takynge vpon hym the
shape

The fyrte sermon

shape of man, so in his doing he
blessed al occupaciōs and artes.
This is a notable exāple to sig-
nifye þ he abhorres all idlenes.
When he was a Carpenter,
then he went, and did the worke
of hys callynge, and when he
was a preacher he did the wor-
kes of that calling. He was no
vnpreachyng prelate. The By-
shoppe of Rome shoulde haue
learned that at hym. And these
gayners with false artes what
be they? They are neuer con-
tente wyth that þ they haue,
thoughe it be neuer so muche.
And they that are true dealers,
ar satisfied with that þ God sen-
des, thoughe it be neuer so lytle.
*Munitus magnus pietas, cum animo
sua farte contento.* Godlines is
great gayne. It is lucre inough,
it is vantage inough to be con-
tente

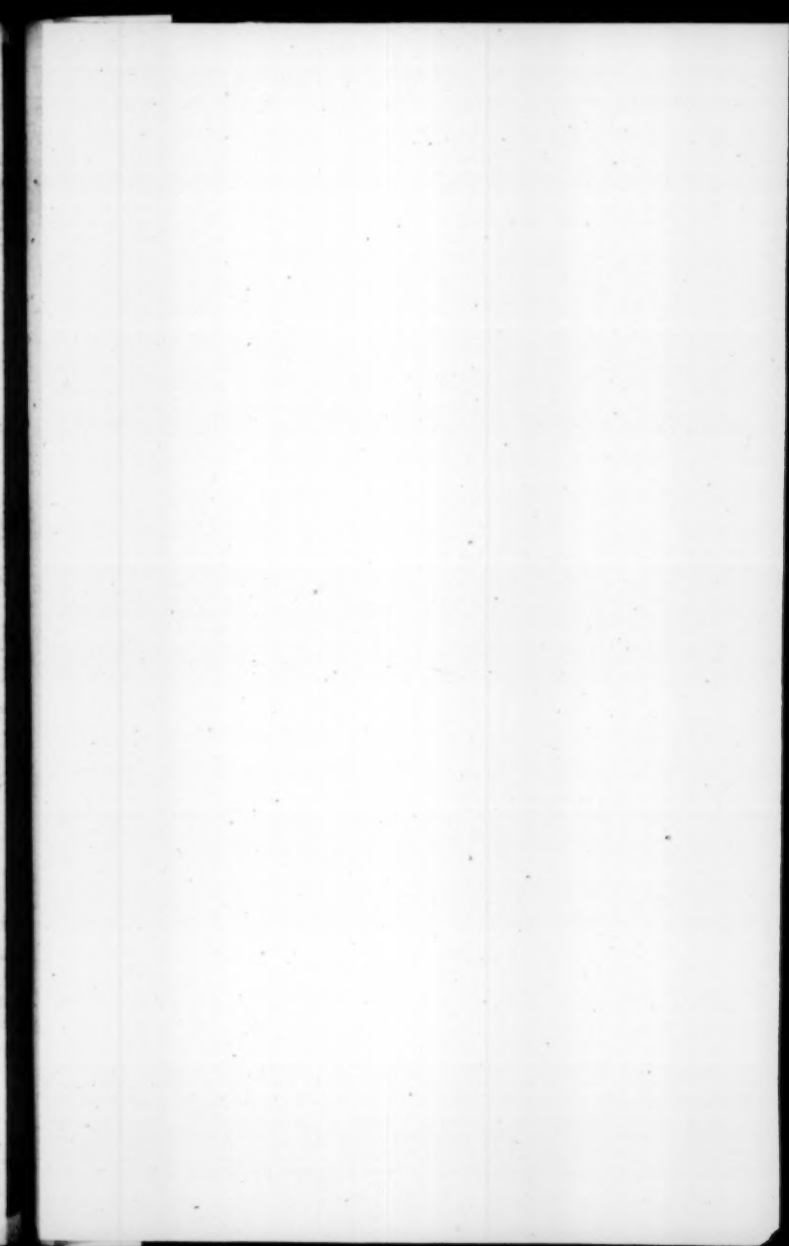
tente wth that, that God sednes.
 The faithfull can not lacke, the
 vnfaithfull is euer lackynge,
 though he haue neuer so much.
 I wyl nowe make an ende. *labores manuum tuarum.* Let vs al la-
 boure, Chryst teacheth vs to la-
 boure, yea the Bysshop of Rome
 hyme selfe, he teacheth hym to
 labour, rather then to be hedde
 of the church. Let vs put oure
 trust in God. *Labores manuum tu-*
arum. Cast thy care vpoⁿ $\bar{\rho}$ Lord
 and he wyl noryshe the and fede
 the. Againe the prophet saith,
Numquam uidi iustum derelictum nec
semen eius querens panem.

I neuer sawe the ryght-
 tuouse man for saken, nor hys
 seede to seke hys breade. It is
 infidelytie, infidelitye that mar-
 res all to gether.

Well

The fyrte sermon

Well to my texte. *Labores manus
um tuarum quia manducabis, beatus et
bene tibi erit.* Because thou eatest
thy labours of thy handes, that *¶*
God sendes the of thy labour.
Every man must labour, yea
though he be a kynge yet he
muste labour, for I knowe no
mā hath a greater labour then
a kinge. What is his labour?
To study goddes boke, to see *¶*
there be no vnpreachynge pre-
lates in hys realme, nor byrbing
Judges, t^r se to all estates, to
prouyde for the pooze, to se vit-
tailes goodchepe. Is not thys
a labour trowe ye? thus if thou
doste labour, exercisynge the
worckes of thy vocacyon, thou
eatest the meate that God
sendes the, and then it folo-
weth. *Beatus es.* Thou arte bles-
sed



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Of M. Latimer.

sed manne in Goddes fauour,
Et bene tibi rit. And it shal go well
wyth the in this worlde, both in
bodie & soule, for God prouides ^{Provisiō both}
for both. Howe shalt thou pro- ^{for the body &}
uide for thy soule? Go here ser- ^{the soule.}
mons. Howe for the body? Ca-
bout in thy vocation, and then
shall it be well wyth the, bothe
here and in the worlde to come
through the fayth and merites
of our sauiour Iesus Chryst.

To whom with the father
and the holy goste, be
praple for euer and
euer, world with
out ende.

Ame.

The ende of the. vi.

Sermon.

Aa,

The

The Seventh

Sermon of Mayster Hughe

Satpmer, whpch he preached before
the Kinges Maiestie within his
graces Palapce at West-
minster the xix..

daye of A

pyll,



*Decunq̃ue scripta sunt ad
nostram doctrinam scripta
sunt. All thinges that
be wryten, thei be wry-
te to be our doctrine.*

By occasiō of this text (most ho-
norable audiēce) I haue walke
thys Lente in the bꝛode filde of
scripture and vsed my libertye,
& intreated of suche matters as
I thoughte, mete for this audi-
tory. I haue had a do wpyth ma-
ny estates euen wpyth the hygh-
est of all, I haue entreated of
the

the dutye of kyniges, of the dutye of iudges, of the dutye of prelates, allowing that þ is good & disallowing the contrary. I haue taught that we are all synners, I thinke there is none of vs al, neither preacher, nor hearer but we maye be amended, and redresse oure lyues, We maye all saye, yea all the packe of vs, *peccauimus cum patribus nostris*. We haue offēded & sinned wour forefathers. *In multis offendimus omnes*. There is none of vs all, but we haue in sondry thinges greuously offended almyghtye God. I here intreated of manye fautes and rebuked manye kyndes of synnes. I intende to daye by Goddes grace, to shew you the remedy of synne. We be in the

All are sinners
& haue offēded
he that is best
may wel be amended.

The seventh sermon

The remedye
of synne.

place of repentaunce, nowe is
the tyme to cal for mercy, why-
les we be in this worlde. We be
all synners, euen the best of vs
all. Therefore it is good to here
the remedye of synne. This day
is comonlye called good fry-
day, although eueri daye ought
to be wyth vs good fryday. Yet
thys day we ar accustomed spe-
cially to haue a commemoratiō
and remembraunce of the pas-
sion of our sauour Iesu Christ.
This daye we haue in memory
hys bytter Passiō and death,
whych is the remedye of our syn.
Therefore, I intend to intreate
of a pece of a story of hys pas-
sion. I am not able to intreate
of all. That I maye do, that the
better, and that it maye bee to
the honour of God & p edifica-
tion

Of M. Catpmer.

tion of youre soules and myne
both, I shal desyre you to praye
&c. In thys prayer, I wpll de
syre you to remember the sou
les departed, wyth laudes and
praple to almightie God, that
he woulde vouchsafe to assyste
them at the hour of their death
In so doyng, you shalbe putte
in remembraunce to praye for
poure selues, that it maye please
GOD to assyste and comforte
you in the agonies and paynes
of death.

The place that I wpll intreate xx.vi. of Mat
of is in the .xxvi. Chapiter, of Luke. xxii.
Saynct Mathewe, Howe be it, Marke. xliii.
as I intreate of it I wpll bor
rowe parte of Sayncte Marke
and saynct Luke, for they haue
somewhat, that saynct Mathew
hath not, and especiallve Luke.

Ma.iii.

The

The seventh sermon

The texte is, Tunc cū uenisset Iesus in uillam que dicitur gethsemani. then whē Iesus cāe, some haue in nillō some in agrum, some in prediū, But it is allone, whē Chryst came in to a Graüg, into a peace of lād, into a felde, it makes no matter, call it what he wyl: at what tyme he had come into an honeste mans house, and there eaten hys pascall lambe, and instituted and celebrated the lordes supper, and sette furth the blessed communion, then when thys was done, he toke his way to the place, where he knewe Judas woulde come. It was a solitarie place and thither he wente w hys leauen Apostles.

Judas did not slepe nor for-
flowth his by-
lines, **For** Judas the twelfth was a
boute his busines, he was occu-
pied aboute his marchaundysse,
and

Of M. Lathmer.

And was proupyng among the
bythoppes and preistes, to come
with an imbushment of Iewes
to take our sauour Iesu christ.

And when he was come into
this feeld, or graunge, this vil-
lage, or ferme place whych was
called Gethsemani, there was
a Garden sayth Luke, into the
whych he goeth, & leues. viii. of
hys disciples wout, howbeit he
appoynted the what they shold
do. He saith. Sedete hic, donec uada il
hic, et ore. Sit you here whiles I
go yonder and pray. He told the
that he went to pray, to monysh
the what they shold do, to fall
to praier as he dyd. He lefte the
there, & toke no more with hym
but. iiii. Peter, James, and Iohn, & solitarpe
to teach vs that a solitari place
is mete for prayer. Then when
for prayer.

Ma. iiii.

he

The senenth sermon

He was come into thys garden,
cepit expauescere. He begā to trim-
ble, in so much he sayed, Tristis est
anima mea usque ad mortē. Hi soule
is heauye and pensyue, even
vnto death. Thys is a notable
place, and one of the mooste espe-
ciall and chefest of al that be in
the story of the passiō of Christ.
Here is oure remedye. Here we
muste haue in consideracion,
all hys doynges, and sayinges,
for oure learnynge, for our edi-
ficacion, for oure comfort, and
consolation.

A notable
place to remē-
bre christes do-
ynges for vs.

Christ byd ap-
point his thre
Disciples to
an order.]

Fyrst of al he set hys thre Dis-
ciples that he toke wyth him in
an order, and toulde them what
they shoulde do, sayinge. Sedete
hic et uigilate mecum et orate.

Syt here, & praye that ye en-
ter not into tēptaciō, but of that

Of M. Latpmer.

I wil entreate afterward. Now
when he was in þe garden, cepit ex
pauescere He began to be heauye,
pensiuē, heauye herted. I lyke
not Oregenes plaining with this
word, cepit, it was a perfect hea-
uines it was suche a one as
was neuer sene the greater, it
was not only þe beginninge of a
sorrow. These doctours, we haue
greate cause to thanke God for
thē, but yet I wold not haue thē
alwayes to be allowed. They
haue handled many pointes of
our fayth very godly, & we may
haue a greate staie in thē in ma-
nye thinges, we mighte not wel
lacke thē, but yet I woulde not
haue mē to be sworne to thē, and
so adicte as to take hande ouer
hed whatsoeuer they say, it were
a great inconuenience so to do
Well, let vs go forwarde. He
toke

Howe doc-
tours are to
be esteemed.

The seventh sermon

toke Peter, James and John
into this garden. And why dyd
he take them wyth hym, rather
then other? maye those that he
had taken befoze, to whom he
had reueled in the hil, the trans-
figuracyon and declaracyon of
hys deptye, to se the reuelacyon
of the maiestie of hys Godhede:
nowe in the garden he reueled
to the same the infirmitie of his
manhode, because they had ta-
sted of the swete, he would they
shoulde tast also of the sower.
He toke these wyth hym at both
tymes, for two or thre is y-
noughe to beare witnes. And he
began to be heauy in hys mind.
He was greatlye vexed wythin
hym selfe, he was sore afflycted,
it was a great heauines, he had
bene heauye manye tymes be-
foze, and he had suffered greate
afflic-

Of M. Catpmer.

afflictions in hys soule, as for
the blyndenes of the Jewes,
and he was lyke to suffer ino-
panges of payne in hys bodye.
But thys pange was greater
then anye he euer suffered, yea,
it was a greater torment vnto
hym, I thynke a greater
payne then when he was han-
ged on the crosse, then when
the stower nayles were knoc-
ked and dzyuen throughe hys
handes and fete, then when the
sharpe crowne of thornes was
thruste on hys head. Thys was
the heauines and pensiuenes
of hys hearte, the agony of the
spirite. And as the soule is more
precious then the bodye: euen
so is the paine of y^e soule is more
greuous then the paynes of the
body. Therefore ther is another
which

The seventh sermon

whiche writeth. *horroz mortis grauf
oz ipsa morte.* The horrour & vgs-
sonnes of death is sozer then
death it self. This is þ most gre-
uous payne, that euer christ su-
ffered, euen this pange, that he
suffered in the garde. It is the
most notable place one of the in
the whole storie of þ passiõ, whē
he layed. *Anima mea a tritkis est vsque
ad mortem.* My soule is heaup to
death. And *cum cepisset expanscere*
and when he began to quyuere,
to shake. The greuoufnes of it
is declared by hys prayer that
he made.

Pater si possibile est et c. Father if it
be possible, a waye to thys cup,
rid me of it. He vnderstode by
this cup, his paynes of death.
For he knewe wel inough þ his
passion was at hand, that Ju-
das was come vpon hym wyth
the

the Jewes to take him. There
was offered vnto hym nowe
the Image of death, the I=
mage, the sence the, & felynge of
hell, for death and hell go both
to gether. I wyl entreate of
thys Image of hell, whyche is
death. Truelye no manne can
shewe it perfectlpe yet, I wyl
do the best I can to make you
vnderstād the greuouse panges
that oure Sauyoure Chyste
was in, whē he was in the gar=
den, as mans power is not a=
ble to beare it, so no māns tonge
is able to expresse it. Paynters
painte death lyke a man wou=
skin, & a body haupng nothyng
but bones, And hel they painte
w, horrible flames & zening fier,
they bungell some what at it,
they come nothyng nere it But
thys is no true payntyng.

The seventh sermon

No paynter can paynte hel but
lesse he coulde paynte the tor-
ment and condemnatyon both
of body and soule, & possession &
haupng of all in felicitie. Thys
is hel, this is y^e Image of death,
this is hell, such an euyl fauou-
red face, such an vngsorne coun-
tenaunce, suche an horrible by-
lage our sauour Christ sawe of
death and hell in the garden.
There is no pleasure in behol-
dyng of it, but more payne the
any tounge can tell. Death and
hell toke vnto them thys euyl
fauoured face of synne, and tho-
rough synne. Thys synne is so
hyghlye hated of Gode, that he
doth pronounce it worthy to be
punished wyth lacke of alfel-
citie, wyth the fealyng of infeli-
citie. Death and hell be not on-
ly

ly the wages, the reward, þ̄ sti-
 ped of sin, but they are broughe
 into þ̄ world by sinne, per peccatū
 mortis sayth S. Paule, throughe
 synne deathe entered into the
 world. Moyses sheweth the fyrst
 cōmynge in of it into the world:
 Where as our fyrst father Adā
 was set at libertie to lyue for e-
 uer, yet God inhibytyng hym
 from eatynge of the Apple, told
 hym, If thou meddle wpyth this
 fruite, thou & all thy posteritye
 shall fal into necessitie of death
 from euer lyuynge, mortemoris.
 thou and all thy posteritye shall
 be subiecte to deathe, here came
 in death and hell. Synne was
 their mother. Therefore they
 must haue suche an Image as
 their mother sinne woulde geue
 them. An vglye thinge and an
 horri-

The seventh sermon

horrible Image muste it nedes
be that is broughte in by such a
thing so hated of God, yea, this
face of death and hell is so ter-
rrible, that suche as hath bene
wycked men hade rather be hā-
ged than abyde it. As Achyto-
phell that traytoure to Dauid
lyke an ambypouse wretche
thought to haue come to hygh-
er promocyon, and therefore
cōspired with Absolon agaynst
hys master Dauid. He, when
he sawe hys counsaile toke no
place, goes and hanges hym
selfe, in contemplacion of thys
euil fauoured face of death. Ju-
das also when he came wyth
pushementes to take hys mai-
ster Chryst in beholdynge thys
horrible face, hanged hym selfe.
Yea the electe people of God,
the

The example
of Achitophel
whych hāged
hym selfe.

the faythfull hauinge the be-
holdynge of thys face, (though
God hath alwayes preserued
them, suche a good God he is to
them that beleue in hym, that
he wyl not suffer them to be
tempted aboue that, that they
haue bene able to beare) yet
for all that, there is nothyng
that they complaine more sore
then of thys horrtour of death.

Go to Job. What sayeth he?
*Pereat dies in quo natus sum, suspendiū
elegit anima mea.* Wo worth þ day
that I was borne in, my soule
wolde be hanged, saying in his
panges almooſte he wyſte not
what. Thys was when wyth
the eye of hys conſcience, and
the inwarde man he be helde
the horrtour of death and hel,
not for any bodylye payne that

Job curſed þ
day of hys
death whē he
did inwardly
behold þ hor-
rour of death

The seventh sermon

he suffered, for when he hadde
byles, botches, blaynes, and
scabbes, he suffered them pa-
cientlye, he coulde saye then:

Si bona suscepisti de manu Domini. &c.

Why Job
was vexed.

If we haue receyued good
thynges of God, why shoulde
we not suffer likewyse euill? It
was not for any suche thyng,
that he was so vexed, but the
syght of thys face of death and
hel, was offered to hym so lyue-
ly that he wolde haue bene oute
of thys worlde. It was thys e-
uill fauored face of death that
so troubled hym. Kyng Da-
uid also sayed, in contemplaciō
of thys vglysome face. *Laboravi in
gemitu meo. I haue bene sore ve-
xed with sighyng & mourning.
Turbatus est a furore oculus meus.*

Whyne eye hath bene greatlye
troubled

troubled in my rage. A straunge
 thyng, when he had to fyght
 wyth Goliath that monstrous
 gigante, who was able to haue
 eaten hym, he coulde a byde
 hym, & was nothyng a frayd
 and now what a worcke: what
 exclamacions makes he at the
 syghte of death: Jonas lyke-
 wyse was bold inoughe, to byde
 the shypmen cast hym into the
 sea, he had not yet sene that
 face and bysage, but when he
 was in the Whales belly, and
 had there the beholdyng of it,
 what terror and distresse abode
 he: Ezechias whē he sawe Se-
 nacherib beseigynge hys cite
 on euerye syde most violentlye,
 was nothyng a frayde of the
 greate hoste and myghtye ar-
 my that was lyke to destroie
 him

Dauid feared not Goliath the monstrous giant but he feareth death.

Jonas feared not y sea but he feared death.

Ezechias feared not the myghty Army of Senacherib but he feared death.

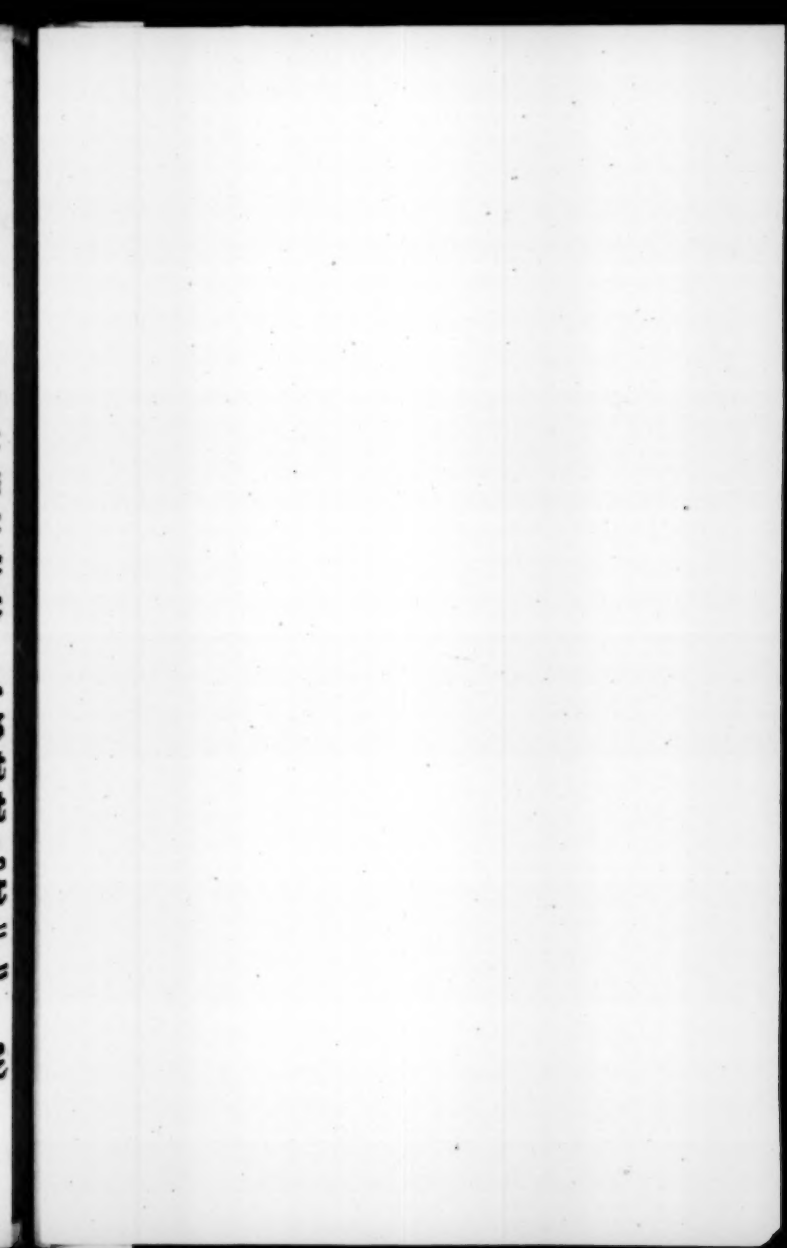
Bb.ii. him

The seventh sermon
hym oute of hande, yet he was
a frayed of deathe. When the
Prophet came vnto hym, and
said: *Dispone domini tue, moite mo-
rieris, et non vives.*
iii. of the kpn ges the. xx.

It stroke him so to the harte
that he fel a wepyng. O Lord
what anhorroz was this? Ther
be some writers that sayes that
Peter, James and Ihon, were
in thys felynge at the same
tyme and that Peter when he
sayed:

Exi a me domine quia homo peccator sum.
Did tast some part of it he was
so astonyshe, he wist not what
to saye. It was not longe that
they were in thys anguysh,
some sayes longer, some shorter
but Chryst was readye to com-
forte them, and sayed to Pe-
ter.

Re



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Of M. Latimer.

Me timeas, Be not aftraied. A frēd
of myne tolde me of a certayne
woman, that was. xlviii. yeares
to gether in it. I knewe a man Epile Bilney
my self Bilney, litle Bilnei, that the blessed
blessed martyr of GOD, what martyr of god
tyme he had bozne hys sagott, had woundes
and was come agayne to Cam=full cōfession
brydge hadde suche conflyctes,
wythin hym selfe, beholdynge
thys Image of death, that
hys frendes were a frayed to
lette hym be alone, they were
fayne to be wyth hym daye
and nyght, and comforted hym
as they coulde, but no com=
fortes woulde serue. As for the
comfortable places of scriptur
to brynge theym vnto hym, it
was as though a man woulde
runne hym throughte the harte
wyth a sweard. Yet afterwarde

Bb.iii. foꝝ

The seventh sermon

Wyllyam took
hys death pa-
ciently.

A god lesson
for suche as
are in prysen
for y^e wordes
sake.

all thys he was reuiued, & toke
his death pacientlye, and dyed
wel against the Tirannical sea
of Rome. Wo, will be to that by
shoppe that had the examyna-
cyon of hym, if he repented not.
Here is a good lesson for you
my fryendes. If euer ye come
indaunger, induraunce, in pry-
son for godes quartrell, and hys
sake, (as he dyd for purgatozpe
matters, and put to beare a
sagot for preachynge the true
worde of God agaynste pilgre-
mage and suche lyke matters)
I wyl aduysse you fyrst & aboue
al thing to abiure al your fryen-
des, all your frindeshipe, leaue
not one vnabiured, it is they
that shall vndo you, and not
your ennemys. It was his be-
ry fryendes, that bzought Wyl-
lyam

we to it. By this it maye some-
 what appere what oure sauy-
 our Christe suffered, he doeth
 not dissemble it hym selfe, when *Christ was*
 he sayth, my soule is heauye to *in Agonye.*
 death, he was in so sore an Ago-
 ny, that there issued out of hym
 as I shal entreate anone, drop-
 pes of bloud, and vgsome thing
 suetly, whiche his fact and dede
 sheweth vs, what horrible pay-
 nes he was in for oure sakes.

But you wyl saye, howe can
 thys be? It were possible that
 I and suche other, as be greate *An answer to*
 synners shoulde suffer suche af- *an obiection*
 flictio. The sonne of God, what *concerning*
 oure Sauoure Christe: neuer *Christes af-*
 synned, howe can thys stande *liction & tor-*
 that he shoulde be thys hande- *menting.*
 led: he neuer deserued it. Ha-
 ry I wyl tell you how we must

Bb.iii. con

The seventh sermon

consider oure Sauour Christe
two wayes, one way in hys mā
hode, a nother in his Godhed.
Some places of scripture must
be referred to hys deitie, and
some to his humanitie. In hys
godhed he suffered nothynge,
but nowe he made hym selfe
boide of hys deity, as scripture
sayth.

Qui esset in forma dei exinaniuit seipsum.

Where as he was in the forme
of God, he emptyed hym selfe
of it, he dyd hyde it, and vled
him selfe as though he had not
had it, he woulde not helpe hym
selfe wyth hys godhede, he hum
bled him selfe with al obedience
vnto death, euen to the death of
the crosse thys was in þ he was
mā, he toke vpon hym our syn
nes, our synnes, not the worcke
of synnes. I meane not so, not
to

Christ suffered
nothynge in
hys godhed.

Howe Christ
toke vpon him
our synnes.

to do it, not to commyt it, but to
purge it, to cleanse it, to beate
the stypende of it, and that
waye he was the great syn-
ner of the worlde, he bare all
the synne of the worlde on hys
backe, he woulde become det-
ter for it.

Whych way
Christ was
greate synner
of the whole
worlde.

Nowe to sustayne and suffer
the doloures of death, is not
to synne, but he came into thys
worlde, wyth hys passyon to
purge out synnes. Nowe thys
that he suffered in the Gar-
daine is on, of the bittrest peces
of al hys passyon, thys feare of
death was the byttereste payne
that euer he a bode, dewe to syn
which he neuer did, but became
detter for vs. All this he suffer
for vs, thys he dyd to fatissefye
for our synnes. It is much like
as

Christes suf-
fering in the
garden was
one of the byt-
terest peces of
al his passion

The feneventh sermon

He declares
what Chyſt
dyd for vs by
a ſimilitude.

as if I oughte another mā. xx.
M. poudes, and ſhulde paye it
out of hande, or elles go to the
dungen of ludgate, and whē I
am goynge to pryſon, one of my
frieðes ſhould come, & aſke, whe
ther goeth thys mā? And after
he had harde the matter, ſhulde
ſaye, let me aunſwere for hym,
I wylbe come ſuertye for hym.
Yea, I wyl paye all for hym
Suche a parte played our ſau-
our Chyiſte wyth vs. If he had
not ſuffered thys, I for my part
ſhoulde haue ſuffered, accor-
dynge to the grauitie and quā-
titie of my ſynnes, damnacion.

The greater
the ſynne is,
the greater is
the payne.

For the greater the ſynne is,
the greater is the punyſhement
in hell. He ſuffered for you and
me in ſuche a degre, as is dewe
to al þe ſynes of the whole world.

It

It was as if you woulde imma-
gin that one man had comyn-
ted al the synnes since Adā, you
maye be sure he shoulde be puni-
shed wyth the same horrour of
death in suche a sorte as al men
in the worlde shoulde haue suffe-
red. Feyne & put case our sauy-
our Christe, had comitted al the
synnes of the world, al that I for
my parte haue done, al that you
for youre parte haue done, and
that anye manne elles hath
done, if he hade done all thys
him self, his agony that he suffe-
red shoulde haue bene no grea-
ter nor greuouser, then it was.

This that he suffered in the gar-
den was a portion I say of hys
passiō & one of the bitterest par-
tes of it. And this he suffered for
out

His suffering
in the garden
was better &
paynfull.

The seventh sermon

oure synnes and not for anye
synnes that he had commytted
hym selfe, for al we should haue
suffered euery man accordynge
to his owne desertes.

Why Christ
suffred suche
paynes in the
garden,

This he dydde of his goodnes,
partelye to purge and cleanse
our synnes, partlye, because he
would tast, & fele our myseries,
Quo posset succurrere nobis. that he
should the rather helpe and re-
lieue vs, and partly he suffered
to geue vs example, to be haue
our selues as he dyd. He dyd
not suffer, to discharge vs clene
fro death, to kepe vs cleane, fro
it, not to tast of it. Nay nay, you
muste not take it so. We shall
haue the beholding of this vgly
some face euery one of vs, we
shal fele it our selues. Yet oure
sauour Christ dyd suffer, to the
entente

All men shall
behold the vgly
some face of
death.

Of M. Latpmer.

entente, to signifye to vs, that death is ouercomable. We shal in dede ouercome it, yf we repente, and acknowledge that our sauour Iesu Christe pacified with his panges and paynes the wrath of the father, hauynge a loue to walke in the wayes of God, yf we beleue in Iesus Christ, we shal ouercome death. I say, it shal not preuaile agaynst vs. Wherfor whensoeuer it chaunseth the ny frende, to haue the tastynge of thys death, that thou shalte be tempted wyth thys horroz of deathe, what is to be done then? when soeuer thou felest thy soule heauy to death, make haste, and resorte to this gardaine, and with thys faith thou shalt ouercome thys feroour when it cometh.

How we shal
ouercome
death.

What is to
be done when
the horroz of
death comes.

Oh

The seventh sermon

Why Chryſt
ſuffered ſuche
paine in the
garden,

A meditation
for vs in oure
gardaynes,

Oh it was a greuous thyng,
that Chryſte ſuffered here. Oh
the greatnes of his dolour that
he ſuffered in the gardē, partlye
to make amēdes for our ſinnes,
and partly to delpue vs from
deathe, not ſo, that we ſhoulde
not dye bodylye, but that thys
death ſhould be away to a bet-
ter lyfe, and to deſtroye and o-
uercome hell. Oure Sauoure
Chryſt had a gardayne, but he
had littel pleaſure in it. You ha-
ue many goodly gardaynes, I
wold you would in the myddes
of theym cōſyder what agonye
our ſauoure Chryſt ſuffered in
hys gardayne. A goodly medi-
tation to haue in youre gar-
daines. It ſhal occaſyon you to
delight no farther in vanities
but to remēbre what he ſuffr

Of M. Patmer.

for you. It maye drawe you
from synne. It is a good monu-
mente, a good sygne, a good
monypyon to consyder howe he
be haued him selfe in this gar-
den.

Well he sayeth to hys Dis-
cyples. Sytte here and praye
wyth me. He wente a lytle
way of, as it were a stones cast
from them, and falles to hys
prayer, and saileth: *Water si possibile
est transeat a me calix iste.*

Father if it be possible. A-
waye wyth thys bytter cuppe
thys outragious payne. Yet
after he correctes him selfe, and
sayes: *Veruntamen non sicut ego volo
sed sicut tu vis.*

Not my wyll but thy wyll
be done O father. Here is a
good

The seventh sermon

Euery daie
should be
good fryday
to a Chrysten
man.

good medytacyon for Chrysten
menne, at all tymes, and not
onelye vpon good fryday, lette
good fryday be euerye day to a
Christian manne to knowe, to
vse hys passyon to that ende
and purpose, not to reade the
storpe, but to take the fruyte
of it.

Some menne if they hadde
bene in thys agonye, woulde
haue rüne them selues through
i. Samu. xxi with theyr sweardes as Saule
dyd, some woulde haue hang-
ii. Samu. xii ged them selues, as Achito-
phell dyd.

Lette vs not folowe these
menne, they be no examples
for vs, but lette vs folowe
Christe, whyche in hys agonye

Of M. Patpmer.

resorted to hys father wyth hys
praier. This must be our patro
ne to worck by. Here I might di
late the matter as touchynge
prayinge to Saynctes, here we **We muste**
maye learne not to praye to **pray to God**
Saynctes. Chryste byddes vs, **& not to saync**
tes.
Ora patrem qui est in celis.

Praye to thy father that is in
heauen, to the creator, and not
to any creature. And therfore
awaye wyth these auowyes,
Let god alone be oure auowye,
what haue we to do to runne hi
ther or thither, but onelye to the
father of heauen? I wyl not ta
pe to speake of thys matter.

Our Sauour Chryste set hys
disciples in an ordze and com
maunded theym to watch, and
praye, sayinge: *Vigilate et orate.*

Whatch and praye. Wherto
Cc. i. Should

The seventh sermon

Whyp the disciples were commanded to pray.

shoulde they watche and praye
he sayeth by and by: Ne intretis in
tentationem That ye enter not in-
to temptation. He byddes them
not praye that they be not tem-
pted, for that is as muche to say,
as to pray that we shoulde be out
of this world. Ther is no man
in this worlde wythout temp-
tacion. In the tyme of prospe-
ryte we are tempted to wanton-
nes, pleasures, and all lyght-
nes, in tyme of aduersyte to dis-
payre in goddes goodnes. Tép-
tacion neuer ceasses.

A dyfference
betwene be-
ing tempted &
entryng into
temptacion.

Ther is a difference betwene
beyng tempted and entrynge
into temptation. He byddes
therfore not to praye that they
be not tempted, but that they
enter not into temptation. To
be tempted is no euill thyng.

For

Of M. Catpmer.

For what is it: no more then
when the fleshe, the diuell and
the worlde doeth solycyte and
moue vs agaynst God.

To geue place to these sug-
gestions, and to yelde oure
selues, and suffer vs to be ouer
comine of theym, thys is to en-
ter into temptacyon. Our sauy-
oure Chryste knewe that they
shoulde be greuouly tempted
and therfore he gaue them war-
nyng, that they shoulde not
geue place to temptacyon, nor
dyspayre at hys death. And yf
they chaunched to forsake hym,
or to runne away, in case they
tripped or swarued, yet to come
agayne.

To entre into
temptacion

The apostles
were warned
of theyr temp
tacion.

But oure Sauour Chryste
dyd not onely commaunde hys
dyscyples to praye, but fell
Cc.ii. downe

The seventh sermon

Christe by
prayer in hys
agonye.

Downe vpon hys knees flat vpon
the grounde & prayed hym
selfe, sayinge: Pater si fieri potest
transeat a me calix iste Father, deli-
uer me of this pange and paine
that I am in, thys outragvous
payne. This word, father, came
euen from the bowels of hys
harte, when he made hys mone,
as who shoulde saye, father ryd
me, I am in suche payne that
I can be in no greater: Thou
art my father, I am thy sonne
Can the father, forsake hys sonne
in suche anguyshe: Thus he
made hys mone. Father take a-
waye this horrore of death fro
me, ryd me of thys payne, suffer
me not to be take whan Judas
comes, suffer me not to be han-
ged on the crosse, suffer not my
hades to be perced wyth nayles
no?

Of M. Latpmer.

nor my harte wyth the sharpe
speare . A wonderfull thyng,
that he shoulde so oft tel his dis-
cyples of it before , and now
when he commeth to the poynte,
to desyre to be rydde of it , as
thoughe he woulde haue bene
disobedient to the wyl of his fa-
ther. Afoze he sayede, he came to
suffer, and now he sayes, a way
wyth this cuppe. Who woulde
haue thoughte that euer this
geare should haue come oute of
Chrystes mouth? What a case
is this? What shuld a man say?

You muste vnderstande , that

Chyste tooke vpon hym our in-
firmities , of the whyche this
was one, to be sorpe at deathe.
Amonge the styppendes of synne, this was one, to trymble
at the crosse , this is a punyshe-
ment

Chyste tooke
vpon hym all
our infirmities,
except
syn.

Ec. lii. ment

The seventh sermon
ment for oure synne.

It goeth otherwayes wyth
vs, the wyth Christe, yf we were
in lyke case, and in like agony.
almost we woulde curse God, or
rather wythe that there were
no God. Thys that he sayed,
was not of that sorte, it was re-
ferryng the matter to the wyll
of hys father, but we seke by al
meanes be it righte, be it wrong
of oure owne nature to be ryd
out of payne, he desyred it con-
ditionally, as it myghte stande,
wyth hys fathers wyll, addyng
a Weruntamen to it.

So his request was to shewe
the infyrmytpe of man, here is
now an example what we shal
do, when we are in lyke case.

An example
for vs when
we are tēpted

He neuer deserued it, we
haue. He had a Weruntamen, a not
wyth

Of M. Catpmer.

Wythstandynge , let vs haue
so to, we muste haue a neuerthe=
les , thy wyl be done and not
myne.

Geue me grace to be con=
tente to submitte my wyl vnto
thyne . Hys facte teacheth vs
what to do . Thys is our surge=
rye , oure physyke , when we be Whē we are
in Agonye
what phisick
we shuld vse.
in Agonye , And reken vpon it
frendes , we shal come to it , we
shal feele it, at one tyme or an
other.

What does he nowe ? what
came to passe nowe , when he
had harde no voyce: hys father
was donne.

He resortes to hys frēdes , se
king some cōfort at theyr hādes
seyng he hade none at hys fa=
thers hande , he comes to hys
disciples . and fyndes them a

Cc.iiii. Slepe

The seventh sermon

Sleepe, he spake vnto Peter & said
ed. Ah Peter arte thou a slepe,
Peter before had bragged stout
ly as though he would haue
kylled, God haue mercede vpon
hys soule. And now when he
shoulde haue comforted Christ,
he was a slepe, not once buffe,
nor baffe to him, not a worde, he
was fayne to saye to hys dyscyp-
ples: *Vigilate et orate*, Watche &
pray, the spirit is ready, but the
fleshe is weake, he had neuer
a worde of them agayne. They
myght at the leste haue sayed,
Oh Syr remember your selfe,
are you not Christ? came not
you into this world, to redeme
synne? be a good cheate, be a
good comfort, this sorowe wyl
not healpe you, comforte youre
selfe by your owne preachynge
you

Of M. Latimer.

you haue sayed: *Dportet filium hominis pati*, You haue not deserued any thing, it is not your faulte. In dede yf they had done thys wyth hym, they had played a frendlye parte wyth hym, but they gaue hym not so muche as one comfortable worde. We come to our frendes in our dyssresses & Agonyes, as though we had al our truste and confidence in theym, he dyd not so, he resorted to theim, but trusted not in theym, we wyl come to our frendes and come no more to God, he returned agayn.

What shall we not resorte to our frendes in tyme of nede? and trowe ye we shall not fynde them a slepe? yes I warrante you, and when we nede theyr helpe moste, we shal not haue it.
But

The seventh sermon

But what shal we do, when we
shall fynde lacke in theym? we
wyl ctepe out vpon theym, by
brynde them, chydre, brynde, fu-
me, chaufe & backbite them.
But Chryst dyd not so, he excu-
sed hys frendes, sayinge:

*Vigilate et orate spiritus quidē prōptus
est, caro autem infirma.* Oh (quoth
he) watch and pray, I se wel the
spirite is ready, but the fleshe
is weake. What meaneth this?
suerelye it is a comfortable
place. For as longe as we lyue
in thys worlde, when we be at
the best, we haue no more but.
*Promptitudinem spiritus cum infirmi-
tate carnis.* The redynesse of the
spirite with the infirmite of the
fleshe. The verbe Sayntes of
God sayed: *Velle adest mihi,* My
wyl is good, but I am not able
to

Of M. Latimer.

to perforce it, I haue bene with
toine, and sayne they woulde,
sayne they woulde, there was
rediness of spirite, but it woulde
not be. It greued the that they
coude not take thynges, as
they shoulde do.

The fleshe resisteth the
worke of the holy Gost in oure
hertes, and lettes it, lettes it.
We haue to praye euer to God

How the fleshe
resistis.

m. l. wisheth
prayer to be
used.

A prayer, praier, that it myght
be used in thys Realme as it
oughte to be of all menne, and
specyally of Magystrates, of
Counsaylers, of greate Ru-
lers, to praye, to praye, that
it woulde please God to putte
Godly policies in their hertes.
Call for asystaunce. I haue
heard say, whē that good quene
that is gon had ordeined in her
house

The seventh sermon

The admiral house, dayly prayer both before
 was a con- none, and after none, the admy-
 temner of ral gettes hym out of the waye,
 comm praiser lyke a moule diggynge in the
 earth, He shalbe Lottes wyfe to
 me as long as I lyue. He was a
 couetous man an horrible co-
 uetous manne, I woulde there
 were no mo in Englād. He was
 an ambitious man. I woulde
 there were no mo in Englande.
 He was a sedicious man, a con-
 temnar of commune prayer, I
 would there were no mo in En-
 glād, he is gone, I wolde he had
 lefte none behind him, Remēber
 pou my lordes, that you pray in
 your houses to the better mortifi-
 cation of your fleshe. Remem-
 ber god must be honored, I wyl
 you to praye that God wyl con-
 tinew his spirit in you. I do not
 put

He wylleth
 the to praye.

Of M. Caspmer.

put you in comfort, that ye
haue once the spirite, ye cannot
lose it. Ther be new spirites start
vp now of late, that saue after
we haue receyued the spyrre, we
cannot synne. I wyll make but
one argument. Saynct Paule
had broughte the Galathyans
to the professyon of the fayth, &
leste theym in that state, they
had receiued the spirit once but
they synned agayne, as he testi-
fied of theym hym selfe. He sa-
eth: Eueretatis bene. Ye were once
in a ryght state, and agayne.

New spirites
latelie start
vp.

Recepistis spiritum ex operibus legis, an
ex iusticia fidei. Once they had the
spirit by faith, but false prophe-
tes came (when he was gone frō
thē) & they plucked them cleane
away frō al that Paul had plā-
te d thē in, & thē laid Paul vnto
them:

The seventh sermon

the: **D** Stulti Galathe quis vos fascina-
 nit: yf this be true, we may lose þ
 spyte, þ we haue once possessed.
 It is a fond thyng, I wyll not
 tarry in it. But now to the pas-
 syon again. Christ had ben with
 hys father, & felt no healpe, he
 had bene w hys frendes, & had
 no cōfort, he had prayed twyse,
 and was not herd, what dyd he
 now: dyd he geue prayer ouer?
 no, he goeth agayne to hys fa-
 ther, & sayeth thesame agayne,
 father if it be possyble awaye w
 this cup, here is an example for
 vs although we be not herd at
 the first time, shal we geue ouer
 our praier: nay we must to it a-
 gayne, we must be importune
 vpon god, we must be instant in
 prayer. He prayed thysse & was
 not herd, let vs siners pray thre
 score

Christ contp
 ued in praier

Of M. Catpmer.

store tymes, folkes are very dull
now adaies in praiet, to come to
sermōs, to resorte to cōmō prai-
er. You housekeepers, and espe-
cially great men geue example
of prayer in your houses. Well
dyd hys father looke vpon him
thys secōd tyme: no, he went to
hys frendes agayne thynkynge
to finde some cōfort ther, but he
findes thē a slepe again more de-
per a slepe thē euer they were.
Their eyes were heauy w slepe
Ther was no cōfort at all, they
wyst not what to say to hym. A
wonderfull thing, how he was
tost frō post to piller, one whyle
to hys father, & was destitute
at hys hand, another whyle to
hys frendes, & fōunde no cōfort
at thē, hys father gaue him lo-
big on, & suffred him to bite vpon
the

Housekeepers
& great men
must geue ex-
ample of
prayer.

The seventh sermon

The hyddle a whyle. Almyghtye
 God behelde thys battayle that
 he myghte entoye that honoure
 and glozy, that in hys name all
 knees shuld bow, Celestium, Terre-
 strum, et infernorum, in heauē, earth,
 and hel. Thys that the fathet
 wolde not here hys owne sonne,
 was an other punyshement
 due to our synne. Whē we crye
 vnto hym, he wyl not here vs.
 The Prophet Jeremij sayeth:
 Clamabūt ad me, et ego nō exaudī eos.
 These be Jeremys wordes,
 here he threateneth to punysh
 syn, with not hearing their pray
 ers, The Prophet saith: They
 haue not had the feare of God
 befoze theyz eyes, nor haue not
 regarded disciplyne and correc-
 tion. I neuer sawe surely so lyt-
 tel discipline as is now a daies
 Men

God puny-
 shes syn in
 not hearpyng
 of our prayrs

SECRET

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The seventh sermon

When wilbe maysters, they wyl
be maysters, and no Disciples.
Alas where is thys disciplyne
nowe in England. The people ^{people are}
regarde no disciplyne, they be ^{wythout or}
without all order. Where they ^{are or honesti.}
should geue place, they will not
stut on inch, yea, wher magistra
tes should detetmyne matteres,
they wyl breake into the place
before they come, and at theyz
commynge not moue a whytte
for them. Is this discipline? Is
thys good order? Yf a man say
anye thynge vnto them, they re-
garde it not. They that be cal-
led to aunswere wyl not aun-
swere directlye, but skoffe the
matter out. When the more they
knowe, the worlde they be, it is ^{The more}
^{we knowe the}
^{worlde we be.}
truely sayed.

Sciencia inflat, knoweledg ma-

DD.1. keth

In tyme of
poperie their
was sum re-
uerence but
now none at
all.

Why Christ
suffered so
fore in the
gardaine.

keth vs proude and ranseth vs
to forget all, and set a waye dis-
cipline, Suetlye, in Poperye
they had a reuerence, but nowe
we haue none at all, I neuer
sawe the lyke. Thys same lacke
of the feare of God, and disci-
pline in vs, was one of the cau-
ses that the fathet woulde not
heare hys sonne. Thys payne
suffered our sautoure Christ for
vs, who neuer deserued it. Oh
what it was, that he suffered in
thys gardeyn, till Judas came.
The doloures, the tetrours,
the sorrowes that he suffered,
be vnspeakeble. He suffered,
partelye, to make amendes for
oure synnes, and partelye, to
geue vs example, what wee
should do in lyke case.

What

The seventh sermon

What comes of thys geare in the ende Well, now he prayeth agayne, he resorteth to hys father agayne. Angore correptus prolixius orabat. He was in sorer paines, in more anguyshe, then euer he was, and therefore he prayeth longer, more ardente lye, more feruentelye, more vehemently, then euer he did before.

Oh Lorde, what a wonderfull thyng is thys, thys horrible of death is worse then death it selfe, more vgsome, more bytter then anye bodylye death. He prayeth now the thirde tyme. He dyd it so instantlye, so feruentlye, that it brought out a bloudy sweate, & suche plentye that it dropped downe euen to the ground.

Christ prayed
the third time
and sweetes
bloude.

Ed.ii. These

There issued out of hys prectous body droppes of bloude.

What a payne was he in, when these bloudy droppes fel so abundantlye from hym? Yet for all that, howe vntthankfull do we shewe oure selues towarde hym that dyed onely for oure sakes, and for the remedy of oure synnes. Oh what blasphemye do we commit daye by daye, what litle regarde haue we to hys blessed passion thus to sweare by goddes bloude, by Chzistes passion. We haue nothyng in no pastime, but gods bloude gods woundes. We continually blasphemye hys passion in haukyng huntynge, diling, and cardynge. Who would thynke he shoulde haue suche enemyes amonge those that professe hys name.

What

Oure ingratitūde & vntthankfulness to God whiche died for vs.

blasphemye & swearing in al our pastimes

The seventh sermon.

What became of hys blud that
fell downe trowe ye : was the
bloud of Hales of it, wo worth
it. What a do was it to brynge
thys oute of the kynges heade.
Thys great abhomyuacyon of
the bloud of hales could not be
taken a great whyle out of hys
mynde . You that be of the
courte, and especially ye sworne
chaplaynes beware of a lesson
that a greate man taught me at
my fyrst conmyng to the court
he tolde me for good wyll, he
thoughte it well. He sayed vnto
me . You must beware howe so
euer ye do that ye contrary not
the kyng, lette hym haue hys
sayinges, folowe hym, go wyth
hym. Mary out vpon thys cou-
sayle, shall I saye, as he sayes.

The bloud of
Hales was
taken once
for a religi-
ous relique.

29. A. lesson
y^e was taught
him at hys
first cōmyng
to the courte.

Say poure conscience, or elce

Do.iii. what

Of M. Latimer.

what a worne shal ye fele gna-
winge, what a remorse of consi-
cience shall ye haue, when ye re-
meinbre howe ye haue slacked
your duty. It is as a good wise
verse, *Gutta cauat lapide, non ui sed se-*
pe cadendo. The drop of raine ma-
keth a hole in the stone, not by
violence, but by ofte fallynge.

A princes
mind must be
perswaded
but not violēt
ly forced.

Lyke wyse a Prynce muste be
turned not violentely, but he
must be wonne by a lytel & a ly-
le. He muste haue hys dutye
tolde hym, but it muste be done
wyth humblenes, wyth requeste
of pardon, or els it were a daun-
gerous thyng.

Unpreachynge Helates
haue bene the cause, that the
bloud of Hales did so lōg blind
the Kyng. Wo worthe that
suche an abhomyable thyng,
should

The seventh sermon.

Should be in a Christen realme,
but thanks be to God it was
partly redressed in the kynges
dayes that dead is, and muche
more nowe. God graunte good
wyl, and power to go forwarde,
yf ther be any such abhomygni- *Amen.*
on behynd, that it may vtterlye
be rooted vp.

O how happy are we, that it
hath pleased almyghty God to
bouchsafe, that hys sonne shuld
sweate bloude for the redemyng
of oure synnes, and agayne
howe vnhappye are we, yf we
wyl not take it thanckeful-
lye, that was redeemed so payne-
fullye. Alas what harde har-
tes haue we. Oure Sau-
oure Christe neuer synned, and
yet sweat he blood for oure sin-
nes, we wyl not once watter

Do.iiii. our

Of M. Catpmer.

Synne is horrible & why?

oure eyes wyth a fewe teares.
What an horrible thyng is synne: that no other thyng would remedy and paye the ransome for it, but only the blood of our Sauoure Christe. There was nothyng to pacify the fathers wrath agaynste man, but suche an Agony as he suffered, All the passion of all the martyrs that euer were, all the sacrifices of Patriarkes that euer were, althe good workes that euer were done, were not able to remedye our synne, to make satisfaction for oure synnes, nor anye thyng besydes, but thys extreme passion and blood sheddyng of our most merciful Sauour Christ.

What was thon remedy for our syn?

But to drawe towarde an ende, what became of thys thre folde

The seventh sermon

fold prayer, at the length, it pleased God to here his sonnes prayer, and sent hym an aungell to corroborate, to strengthen, to comfort him.

Christ nede no aungels helpe if he had lysted to ease him selfe wyth hys deitpe. He was the sonne of God, what then? for so muche as he was man he receyued comfort at the Angells hande, as it accordes to oure infirmitie. Hys obedyence, hys con-
tynauce, and sufferynge, so pleased the father of heauen, that for hys sonnes sake, be he neuer so greate a synner, lea-
uynge hys synne, and repentynge for the same, he wyll owe hym suche fauoure, as though he had neuer commytted anye synne.

Whi Christe receiued comfort of the aungell.

Note a comfort table promise & a ioyfull sayinge.

The

Lesson for
us in tyme of
temptacion.

The father of heauen wyl
not suffer him to be tēpted with
thys greate horroure of death
and hell to the vttermosse, and
aboue that he is able to beare.
Loke for it my friendes, by him
and throught him he shalbe able
to ouercome it, let vs do as our
Sautoure Chyste dyd, and we
shal haue helpe from a boue, we
shall haue angels helpe, yf we
trust in hym, heauen and earth
shall geue vp, rather then we
shal lacke helpe, He sayth he is:
Adiutor in necessitatibus an helper in
tyme of nede. When the angell
had comforted hym, and when
thys horroure of deathe was
gone, he was so stronge, that he
offered himselfe to Judas, and
sayed. I am he. To make an
ende, I praye you take paynes.
it is

The seventh sermon

It is a daie of penaunce (as we
bse to say) geue me leue to make
you wepe thys daie. The Je-
wes had hym to Caphas and
Annas, and there, they whypte
hym, and bethym, they sette a
crowne of sharpe thorne vpon
hys head, and nayled hym to a
tree, yet al thys was not so byt-
ter, as thys horroure of death,
and thys Agony, that he suffer-
ed in the gradayne, in suche a
degree as is dewe to all the syn-
nes of the world, and not to one
mannes synne.

Wel, thys passion is our re-
medye, it is the satisfaction for
oure synnes. Hys soule descen-
ded to hell for a tyme. Here is
muche a do, these newe vpsur-
tynge spirites, say Christ neuer
des-

The harter of
death & the a-
gony whiche
Christ suste-
ned in the gar-
daine exce-
deth the other
paynes.

Against such as denie that Christ descended into hell. Descended into hell, neyther bo- dy nor soule. In scozne they will aske, was he ther, what dyd he there? what if we cannot telle what he dyd there? The crede goeth no further, but sayeth, he descended thither, what is, that to vs if we cannot tell se- ynge we were taughte no fur- ther. Paule was taken vp in- to the thirde heauen, aske lyke- wyle what he sawe when he was caried thither, you shall not fynde in scripture what he sawe or what he dyd there, shall we not therfore beleue that he was ther.

Arrogant spi-
rites of baine
gloze.

These arrogant spirites, spi-
rites of baine gloze, bycause
they knowe not by any expresse
scripture, the order of his doyn-
ges in hell, they wyll not beleue
that

The seventh sermon

that euer he descended into hel.

In dede thys article hathe not
so full scripture, so many places
and testimonies of scriptures
as other haue, yet it hathe y-
noughe, it hath. ii. or .iii. textes,
& if it had but one, one texte of
scripture, is of as good and law
full authoritpe as a. M. and of
as certayne trueth. It is not to
be wayed by the multitude of
textes. I beleue as certayne
and verely that thys Realme
of Englande hath as good au-
thoritpe to heare Goddes word
as any nacion in al the worlde,
it maye be gathered by .ii. tex-
tes one of them is thys.

One texte of
scripture, is
sufficiēt au-
thorite as a
thousande.

*Ite in vniuersum mundum, et predicate
euangelium omni creature.*

Go into the whole world, and
preache

Of. M. Latimer.

preache the Gospell to all creatures. And agayn. *deus uult omnes homines saluos fieri.* God wyl haue all men to be saued, he exceptes not the Englishemen here, nor yet expressely nameth theym, and yet I am as sure, that thys Realme of England, by thys gatherynge, is allowed to here Goddes word, as though Christ hadde sayed a thousand tymes, Go preach to Englysh men. I wyl that Englyshemen be saued. Because thys Article of hys descendynge into hell, can not be gathered so directlye, so necessarye, so founallye they do utterlye deny it. Thys article hath Scriptures two or thre ynoughe for quiete mynde, as for curpouse braynes nothyng can content theym.

This

Curious
braynes are
never content,

The seventh sermon

Thys the diuils sterreng bp
of such spirites of sedicion, is an
euidente argumente, that the
light is come forth, for his word
is a brode, when the deuyl ruse
sheth, when he roseth, when he
styreth bp suche busy spirites,
to sclaunder it. My entente is
not to entreate of thys matter
at thys tyme. I trust the peo-
ple wyl not be carued awape
wyth these newe arrogant spiri-
tes, I dout not, but good prea-
chers wyl labour agaynst them.
But now I wyl say a worde,
and herein I protest fyrst of al
not arrogantlpe to determyne,
and desyne it, I wyl contende
wyth no man for it, I wyl not
haue it be preiudice to anye bo-
dy, but I offer it vnto you to
consyder and weay it.

An argumente
that goddes
word is a
broode

There

There be some greate clarkes
 that take my parte, and I per-
 ceue not what euill can come
 of it, in sayeng, þ our Sauour
 Chryste dyd not onely, in soule
 descende into hell but also, that
 he suffered in hell suche paynes
 as the damned spirites dyd suf-
 fer there. Suerly. I beleue be-
 reche for my parte, that he suffe-
 red the paynes of hell proporci-
 onably, as it correspondes and
 aunsweres to the whole synne
 of the worlde. He would not su-
 ffer onelye bodelye in the gar-
 dayne and vpon the crosse, but
 also in hys soule, when it was
 from the bodye, whyche was a
 payne deu for our syn.

Some wyte so, and I canne
 beleue it that he suffered in the
 very place, I cannot tell what
 it

Of M. Catpmer.

It is, call it what ye wyll, euen in
the skaldinge howse, in the by
somnes of the place, in the pres
sence of the place, suche payne
as our capacitie can not attayne
vnto, it is somewhat declared
vnto vs, when we vtter it by
these effectes, by fyre, by gna
shynge of teth, by the worne
that gnaweth on the conscience,
What so euer the payne is, it
is a greate payne that he suffe
red for vs. I se no inconueny
ence to saye, that Chryste suffe
red in soule in hell.

ffyre, gnaw
shing of teth,
the worne of
conscience, are
termes vtter
ing to his
parties of hel

I singulaty commende the
exceedynge greate charytye of
Chryste, that for our sakes wold
suffer in hel in hys soule. It set
tes oute the vnspeakable ha
tred that God hath to synne.
I perceyue not that it doth de
rogate

The seuenth sermon

rogate any thing fro the digni-
tie of Chrystes death, as in the
gardayne, when he suffered, it
derogates nothing fro þ he suf-
fered on the crosse. Scripture
speaketh on this fashio: Qui crea-
dit in me, habet vitam eternam. He that
beleueth in me, hath lyfe euerla-
sting. Here he setteth furth faith,
as the cause of our iustifycatiõ,
in other places as high commẽ-
dacion is geuen to workes, and
yet are the workes anye deroga-
tion from that dignitie of
fayth: No. And agayn scripture
sayeth: Traditus est propter peccata
nostra et exulcatus propter iustificatio-
nem ꝛc. It attributeth here oure
iustification, to his resurrectiõ,
and doeth thys derogate anye
thyng from hys death: not a
whit. It is whole Christ. What
wyth

The peculiar
phrase & ma-
ner of spea-
king of the
scripture ys
so be noted.

Of M. Catpmer.

Wyth his natiuetye, what wyth
hys circumcyspon, what wyth
hys incarnation, and the whole christ wrought
processe of hys lyfe, wyth hys our saluation
preachyng, what wyth hys at- in al his doin-
cendynge, descendynge, what ges.
wyth hys death, it is all Christ
that worketh oure saluacyon.
He sitteth on the ryghthande of
the father, and all for vs. All
this is the worke of oure salua-
tion. I woulde be as lothe, to
derogate any thyng from Chri-
stes death, as the best of you al.
How vnestymably are we bound
to hym: what thanks oughte
we to geue him for it? We must
haue thys contynuallye in re-
membraunce. Propter te mori tradi-
mur tota die. For the, we are in
slepyng continually.

E.ii.

The

The leuenty sermōn

The life of a Chyſten man is no
thyng but a readines to dye,
and a remembraunce of death.
If thys that I haue ſpoken of
Chyiſtes ſufferynge in the gar-
dayne, and in hell, detogate a-
ny thyng from Chyiſtes death
and paſſyon, awaye wpyth it, be-
leue me not in thys, if it do not,
it commendes and ſettes furth
very wel vnto vs, the perfectio-
on of the ſatiffaction that Chyiſt
made for vs, and the woerck of
a redemption, not onely befoze
wpytnes in thys woꝛlde, but in
hel in that vgly ſome place, where
whether he ſuffered, or wa-
ſhed w the ſpitites, or cōfoꝛted
Abꝛahā, Iſaac, & Iacob I wyl
not deſſet to knowe. Vſ ye lyke
not that which I haue ſpoken
of hys ſufferynge, let it go, I
wyl

Of M. Latimer.

Wyl not strue in it, I wil be pre-
iudice to no body, wepe it as ye
list, I do but offer it you to con-
sider. It is like his soul did some
what the thredayes that hys
body lay in the graue. To saye
he suffered in hell for vs dero-
gats nothing fro his death, for
al thiges that Chryst did before
his suffering on the crosse, and
after, do worke our saluacion, *Chryst was
beneficiall to
vs in all hys
dopnges.*
Yf he had not bene incarnat, he
had not dyed, he was benefici-
al to vs with althinges he did.
Chryste people shoulde haue his
sufferynge for them in remem-
brance. Let youe gardaynes no-
tise you, your pleasaunte gar-
daynes, what Chryst suffred for
you in the Gardayne, and
what commodyte you haue by
hys sufferynge.

Ge.iii

It

The seventh sermon

It is hys wyl ye shoulde so do,
he woulde be hadde in remem-
braunce. Myrt youre pleasures
with the remembraunce of hys
bitter passion. The whole passi-
on is satisfaccion for our syn-
nes, and not the bare death, con-
sidering it so nakedly by it self.
The maner of spekyng of scrip-
ture is to be considered. It at-
tributeth oure saluation, nowe
to one thyng, nowe to a no-
there that Chyriste dyd, where in-
dede it partayned to all. Oure
Sauoure Chyriste hath lefte
behynd hym, a remembraunce
of hys passyon, the blessed com-
munion, the celebration of the
Lordes supper, a lacke it hath
bene long abused, as the sacry-
fices were before, in the olde
law. The Patriarkes bled sacri-
fice

The blessed
communio is
a remembrance
of Chyristes
passyon.

Of M. Latimer.

fice, in the sayeth of the seade
of the woman, whyche shoulde
breake the serpent's head. The
Patriarkes sacrificed on hope,
and afterwarde the worke
was esteemed.

There comes other after,
and they consider not the sayeth
of Abraham, and the patriar-
kes, but do they sacrifice ac-
cordinge to theyr owne ima-
ginacion, euen so came it to
passe wyth our blessed com-
munion.

In the prymatyue churche
in places, when theyr cryen-
des were deade, they vled to
come together to the holy com-
munion. What? to remedye
them that were dead? No, no.
A strawe, it was not instituted
for no suche purpose.

The blage of
the prymatyue
church in the
reception of
the communion
at the burial
of the deade.

Et. iiii.

But

The seventh sermon

But then they woulde call to remembrance goddes goodnes, and his passion that he suffered for vs, wherein they comforted much theyr sayth. Other came after warde and settes vp all these kyndes of massynge, all these kyndes of iniquite. What an abhominacion is it: the foulest that ever was, to attribute to mans worke oure saluatyon. God be thanked that we haue thys blessed cōmunion set forth so now, that we maye comfort, encrease, and fortify oure sayth at that blessed celebracyon. Yf he be gyltye of the bode of Christ, that takes it unworthely, he fetcheth greate comforte at it, that eates it worthely. He doothe eate it worthely, that doeth eate it in sayth. In sayth:
in

Massynge
was the fou-
lest abhomi-
nacion that
euer was.

in what sayth: Not longe a go
a greate man, sayed in an audy-
ence, They bable much of faith,
I wpll go lye wpyth my whore
al nyghte, and haue as good a
sayth, as the best of them al. I
thynke he neuer knewe other,
but the whoremongers sayth.
It is no suche sayth that wpll
serue. It is no bybynge Iud-
ges, or iustices sayth, no retrea-
cers sayth, no whoremongers
sayth, no lease mongers sayeth,
no seller of benefices sayeth, but
the sayth in the passyon of oure
Sauoure Christ. We must be-
leue that our Sauoure Christ
hath taken vs agayne to hys
sauoure, that he hath delpyered
vs hys owne bodye and bloude
to plead wpyth the dyuel and by
merite of hys oune passyon, of
hys

The great
man that we
uer knowe o-
ther them the
whore mon-
gers sayth.

What sayth
wpll serue.

The seventh sermon

his owne mere liberalitie. This
is the sayth I tell you, that we
must come to the cōmuniō with,
& not the whozemongers faith.
Loke where remission of syn is,
ther is acknowledging of sin al
so. fapth is a noble dutches, she
hath euer her gentleman vsher
going before her, the confessyng
of synnes, she hath a trayne af-
ter her, the frutes of good wor-
kes, the walking in the cōman-
dementes of God. He that bele-
ueth, wil not be idle, he wil walk
he wil do his busines, haue euer
the gentelman vsher wyth you.
So yf ye wyl tye fapth, remem-
ber thys rule, consyder whether
the trayne be waytynge vpon
her. Yf you haue another fapth
then thys, a whozemongers
fapth, you are lyke to go to the
Scal-

fapth ys a
noble womā
she is at her
gentleman
vsher goping
before her, &
her traine af-
ter her.

The true
crpal of faith

Of M. Latimer.

Scalding house, & ther you shal
haue two dishes, weping & gnas
shyng of teeth, much good do it
you, you se your fare. If ye wyl
beleue and acknowledge youre
synnes, you shal come to the bles
sed cōmunion of the bytter pas
sion of Chryst, worthlye, and so
attayne to euerlasting life,

to the whych the fa

ther of heauen

bring you

and me

AMEN.

¶ Finis.

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